

The Story of Seoul

(20)

The White Buddha

The White Buddha is so-called chiefly by foreigners, among whom it is well known. It is about ten feet high, carved in relief on the face of a large rock beside the pebbly stream that runs through the mountains just outside the North Gate. Over the rock has been built an attractive little pavilion, and near by is a Buddhist hermitage.

Little or nothing is known of the image and its origin. It is not in fact a representation of the Buddha Sakyamuni, but of the Bodhisattva of Compassion called in Korea Kwansum, though better known to westerners as Kwannon or the Goddess of Mercy. Originally this character was an Indian prince, and called Avalokiteshvara, but in travelling through China, the worship of this saint changed his sex, and the Far East today thinks of him as female.

In view of its style, some



THE White Buddha

think that this image is from the Silla dynasty. There was certainly a Buddhist temple in the vicinity at that period. But there are legends, none of them trustworthy, giving the thing almost every imaginable date since Silla.

According to some authorities the white colouring was first begun in the middle of the nineteenth century when the mother of King Kojong (Queen Min, but not the murdered one) had tremendous devotion to this image.

But legends abound of a more dubious nature, such as the almost inevitable story about the Hideyoshi invasion. According to this the Koreans were vastly outnumbered by the Japanese troops and they hid in this valley to form an ambush. The enemy learned of this and crept into the valley quietly at dawn. They were surprised to see through the trees the shapes of Korean soldiers in white and wasted all their ammunition on them. In fact what had happened, was that they had been flung in the half-light at the White Buddha. Which sounds a fairly tall story even if we had not been told that the image was not whitened until 250 years later.

It is an inscrutable image in appearance and in history. Perhaps it is best just to accept it as such.

Spectator's View:

Were 'Hwarang', Flower Boys of Silla Dynasty, Really Military?

By Richard Rutt

(The following is the second of the "Spectator's View" series reviewing Korea's cultural aspects. Father Rutt, who herein writes about the flower boys in the ancient Silla dynasty is warden of St. Bede's House, now being built, of the Anglican Church in Seoul. The article is a resume of a paper given to the Korea branch of the Royal Asiatic Society which the writer hopes will be published, with references, by the society.—ED.)



Hwarang is a well known word in Korea. It is the name of a bar in the Bando Hotel, the trademark of the serviceman's cigarettes, and it has become the name of the railway station at the ROK Military Academy. It is understood to be the name of a knightly order of the Silla dynasty, and has lately become a symbol of the Korean patriotic and martial spirit. Indeed this is the usual interpretation of the word in the history textbooks used in schools and universities.

In view of all this it comes as something of a shock to discover that the word 'hwarang' still appears in the Korean dictionaries with two other meanings apart from the reference to the institution of the Silla dynasty. It means a playboy, elegantly dressed and irresponsible, or a wandering entertainer; and it means a male mudang or shaman. These meanings can be traced back for several centuries, and are to be found in old dictionaries and encyclopaedias.

It is vain to seek for descriptions of Hwarang as military characters in these old Korean books. The 15th century Tongguk Tonggam, the 16th century Taedong Unbu Kunok, the 18th century Haedong Yoksa, all contain accounts of the Hwarang of Silla, and none of them mention military matters.

Having got thus far, one asks what are the primary sources for information about the Hwarang. As with the rest of the

Silla period we are practically dependent on the Samguk Sagi and the Samguk Yusa. The first of these was written in the 12th century by an official historian of the Confucian school, and the second was written in the 13th century by an unofficial Buddhist historiographer. Since the peak of the Hwarang story is said by both to have been in the 6th century, neither can be expected to be very accurate, quite apart from the question of their personal prejudices.

In substance they tell the same tale. In the dim past two pretty girls, named Nammo and Chunjong, were leaders of a group of girls who 'played and danced' and 'taught moral principles'. But Chunjong grew jealous of Nammo's beauty, invited her to a party, got her drunk, and then drowned her. The murder was discovered, and Chunjong was executed. After that the King Chinhung reformed the group with pretty boys instead of girls. The girls had been called Wonhwa "Spring (in the sense of source, or origin) Flowers"; the boys were called Hwarang "Flower Boys." Their job was chiefly to practise P'ungwoldo, "the way of the wind and the moon," which was done by singing and dancing, especially on mountains and by streams. They were arrayed in gorgeous clothes. It was from these flower boys that most of the wise statesmen and brave generals arose.

The great Silla Confucian, Ch'oe Ch'i-won, says that the Hwarang had elements of Confucianism (filial piety and loyalty), Buddhism (cultivation of virtue) and Taoism (quietism).

We also find that they were known as Kukson—a difficult word to translate, perhaps best rendered as "National Fairy."

The only reference to militarism is a passing one, and that not exclusive, because the statesmen are mentioned equally with the generals.

The story has many marks of a myth, and a very interesting one. The tone is unmistakably religious, and even more so when the Samguk Yusa account follows it up immediately with a description of a "Fairy

(Continued on Page 4)



Hwarang -

(Continued from Page 2)

"Flower Boy" who is really the Buddhist Messiah, Moitrya. 6th century Silla was not yet the highly sophisticated civilization that has left us the great cultural memorials of Kyongju. It was certainly nearer to the primitive sources of Korean prehistoric religions, which seem to have had their worship connected with mountains and streams. And the first shamans seem to have been women. Were the hwarang a male version of a religious institution that had previously been female?

We have a little further information, from the same two books, about individual hwarang. The most famous is Sadaham, who at the age of 15 conquered the capital of Kara and was rewarded with a gift of 100 prisoners, whom he set free. The point of the story seems to be his mercy as much as his bravery. Two years later his friend, with whom he had sworn eternal friendship, died. Sadaham died of grief within a week.

Another Hwarang, Kim Yu-sin, showed great valour in fighting against Paekcho at the age of 15, likewise Kwanch'ang at the age of 16. But strangest of all was Kongun, who was involved in a theft of state grain in a bad year, but his conscience hurt. When he was invited by the accomplices to share in a feast at which he knew they were planning to use poison to silence him, he went and knowingly took the poison.

Here we have a little colouring for the militaristic interpretation of Hwarang, but only a little. And it only proves that some hwarang were warriors, not that all were.

There are many strange features in this piece of history. One cannot fail to notice the insistence on the youth, beauty, and fine clothes of the youths who danced and sang. In view of the known ancient tendency to sexual inversion in shamanism and among the wandering placed called hwarang; and the intense nature of the affection between some of the historical hwarang, some scholars, notably two Japanese, have argued either that they wore woman's clothes, or that they were a sexually inverted mystical cult. The circumstantial evidence is strong, but the case is impossible of proof.

In fact not much about the hwarang can be proved at all. It seems certain that they were a religious cult, and that King Chinhung of Silla organized them on a national scale to make use of their qualities in his campaign for the unification of Korea under the Silla dynasty. Later they must have deteriorated into a band of playboys. But how did they eventually disappear altogether?

Maybe they did not. Just here and there in Korea, even today, can be found the dancing boys, who wear women's clothes, who dance, and belong to the bands of wandering players known as hwarang. I have seen them dancing at the shrines of the mountain spirits. A few generations ago they were known in the countryside as "flower boys."

Perhaps they are the last real flower boys of Korea?

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A team of dancing boys in women's dress attracts country spectator.

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Arts etc

Visiting American Theologian

Prof. Altizer Admires Buddhists

Korea Herald June 1974

By Mona Kim

Last week six students of the International Summer Program in Asian Studies of Ewha Women's University began their six-week study of "Religions of East Asia" with an experience that scholars ever twice their age would welcome. They participated in a conversation which included one of Korea's most respected Buddhist monks and one of the world's most controversial theologians.

Less than ten years ago the mere mention of the name Thomas J. J. Altizer was enough to stir the rancor of thousands of pious churchgoers in America.

A thirty-second extemporaneous "sermon" which he delivered to a 400-member studio audience of the Merv Griffin show in New York was sufficiently radical to bring the audience to its feet, shaking their fists and shouting, "Kill him!"

Another demonstration of the kind of ugly passions he aroused in the American religious community was the discovery of an assassination plot against him. It developed just after the Martin Luther King murder. A group of very active church members in Oregon planned to shoot Dr. Altizer during his appearance on a certain TV program. Their plan was extremely detailed. The bullet was to strike the chest cavity in such a way that it would bring death within minutes, but during those two minutes the victim's power of speech was to remain intact so that the television audience could hear him pleading for God's mercy in his dying hour.

The wife of one of the plotters overheard the plan and informed authorities. Although the tragedy was averted, Dr. Altizer recalls his remarks on that show were not very rational because of the pressure he felt after hearing of the plot.

The public memory is short, and the days of headline theology in America—at least for the Altizer generation—lasted only about a year and a half. "Actually," points out Altizer,



Prof. Altizer

zer, "that's quite a long time for a subject like theology to occupy the public eye. During that period the subject was so hot that even the New Yorker magazine devoted three entire issues to it."

What was all the "shouting" about? For those who missed it, it had something to do with that "old time religion," and how theologians interpret it. As a graduate student of theology Altizer became disillusioned with Western theology. Years of study had led him to think that generations of theologians had confused the New Testament's term "kingdom of God" with the concept of "God."

Biblical God

Twenty or thirty years ago the prevailing theological dogma sharply divided "gospel" from "religion." The former treated "God" as revelation, incapable of expression except through his own naming. This interpretation of the "God" of the gospel rendered Western gospel-centered Christianity antithetical to the almost "pure religions" of Asia. They were "pure religions" rather than "gospel religions" because of their historical lack of anything fully comparable to the Biblical "God."

"As a young, disillusioned and somewhat overconfident Altizer, "I set out to find a mode of entry into a Biblical

faith which I felt had disappeared. I tried to systematically return to the God symbol by beginning with a partial negation of it. My earliest project combined forms of Eastern mysticism with Biblical faith. This meeting of East and West in theological writings was the core of what came to be labeled the Death of God theology."

In a scholarly dialectic that shook pulpits around the world Altizer and many other theologians were attempting to rediscover Biblical faith and to open up the Western religious world to Eastern religious thought. Many laymen regarded these writings as blatant, blasphemous atheism of the lowest order.

The ideas were far less shocking to Buddhists. The conversation last week at a scenic, historic, contemplative temple called Songgwang probably revealed to Ewha summer school students some of the less emotion-packed aspects of the now subsided controversy.

Dr. Altizer, currently chairman of Religious Studies of the State University of New York at Stony Brook, described the temple stay as a rare example of genuine encounter with an embodiment of Buddhism. He praised the abbot for his uncommon ability to speak concretely in terms of a tradition other than his own. The highly revered abbot Kusan responded to the foreigners with enthusiasm and gestured animatedly to help weaken the language barrier.

Altizer now directs a Buddhist scholarly center in New York and has discussed Korean Buddhism with American and Japanese specialists in Buddhism. Some of these experts have reported to Dr. Altizer their considered opinion that traditional Buddhism is being preserved more completely in Korea than in any other north Asian country. He did not mention what the specialists had to say about where "traditional Christianity" is being preserved most completely.

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TELEVISION PROGRAMS

Physical, the people are generally taller and stronger than most other Oriental

Ed. - Japan, Tokyo, Japan

## Pulguk-sa Monk Assaulted by <sup>1974</sup> Inspectors <sup>"Korea Times" June 8</sup>

KYONGJU, Kyongsang-pukto — A follower of the chief monk of the Pulkugsa Temple, Lee Pom-haeng, was confined to a lodging house for one and a half hours Thursday and assaulted by an inspection team sent by the Korea Buddhist Chogyejong Order in Seoul.

The monk is Kim Song-il, 35.

It was learned that monk Kim was assaulted when he visited monk Kim Chin-gyong, who was recently appointed chief monk for the temple to replace monk Lee Pom-haeng.

Monk Kim was known to have visited monk Kim Chin-gyong and the inspection team to lay a groundwork for reconciliation between monk Lee and monk Kim.

Monk Lee was recently ordered by the Chogyejong Order in Seoul to leave the post in connection with what was known to be the embezzlement of the money contributed by temple visitors.

But he sticks to the post in defiance of the order.

Korea Herald  
Dec 15 1973

# Pongwon-sa Emanates Soothing Air

By Kim Hae-suk

Most Buddhist temples are pervaded by an atmosphere of cool asceticism, but the Pongwon-sa near Ewha Women's University emanates warmth and an air of relaxation. Is this perhaps due to its nearness to and involvement with the secular city life of Seoul? Or maybe it has something to do with the fact that the monks here are married, combining life's worldly and spiritual experiences.

It is easy for the visitor to find the temple—you ride the bus to the terminal, two stops past the back gate of Ewha. From there you take the boulevard up the hill, enjoying the warmth of the sunshine on your back. At the foot of the hill you could be almost anywhere on the outskirts of the city — on the sidewalk here and there are piles of yontan, heralding mid winter; drugstores, little general stores with clementines, chewing-gum and steaming hoppang; half-western houses, spick and span, hiding the tumble-down shacks behind them; beyond, the grey walls of the ugly university with its Cross, and the ugly loudspeaker which blares its messages and music at the appointed times.

Look on and up, and there amid the pines are the bell-shaped stone tombs of the monks to tell you that you have reached the temple grounds. There are children playing around the belfry, perhaps the sons and daughters of the monks.

Through the children's laughter and the distant hum of the city's traffic you become aware of a clear, tinkling sound, tuned to the breeze, music outside time and space—the sweet song of the wind-bells.

An ancient tale tells of a sangjae, a Buddhist novice, who was rude and disobedient to his teacher. By the law of retribution after his death he was reincarnated in the body of a fish. Then one night, when the teacher was on a sea-voyage, a great storm blew up. The old monk struggled for many hours against the elements, and then, exhausted, he fell into a deep slumber. As he slept, he dreamt he saw his dead sangjae, his spirit imprisoned in his fish-form, suffering from the pain of a great tree which grew from his scaly back.



Korea Herald Photo

**LIVING TREASURE** — A master of Tanchong painting, Yi Man-bong, is seen in front of the main shrine of Pongwon-sa near Ewha Women's University.

—“When the wind blows, this tree tortures every part of my body,” he lamented.—“Please cut the tree from my back and from it carve fishes to hang under the bells of the temple, so that the Buddha may relieve me from this suffering whenever the bells ring.”

### Intricate Music

And so it is that with every breath of wind, the fish under the bells dance under the roofs of the Pongwon-sa. The air around is continually filled with the intricate music from the bells, which hang from every corner of the temple buildings, set gracefully in artful random on its hillside. Their melody embraces you as you climb the stone steps.

Now on the beams and brackets of the Taewung-jon, a gorgeous array of colors delights the eye—the Tanchong. Rainbow-like, the radiant vegetable pigments applied to

the temple walls and roofs look as though they are painted on silk, their dazzling hues combined in harmonious order to produce beautiful designs. Bold dragons on the rampage, their tails hidden inside the building, yellow and blue Tokkaebi, faces splashed with red, striking symbolic bat and four Ponghwang (phoenixes) at every corner of the eaves. All set in a cunning balance of form and color which fills the beholder with admiration for the vitality of Korean Tanchong.

The first building to the right of the entrance is the Yombul-tang, where the monks chant their invocations to the Buddha; against a black background blossom hundreds of lotuses, ethereal, seeming to float heavenward with the smoke of the smouldering incense. This disciplined profusion of lavish color and subtle precision of line is the work of a man who has devoted his life to the art of Tanchong.

Yi Man-bong, named National Living Treasure No. 48 for his skill in Tanchong, lives in one of the houses in the temple grounds. If you follow the path to the left from the temple you will find his simple house near a Sonang-dang — a shaman tree with stones piled at its base, and wound round with red and white cloth. The door opens and an old monk appears, smiling a welcome to his guests.

### Apprenticeship

He was apprenticed at the age of 7 to the monk Kim Yae-wun at the Pongwon-sa, who was the master of Tanchong at that time. By the time he was 18 he had produced some 3,000 Buddhist paintings, and had become a Kum-o, or gold-fish, which is the word used among Buddhist artists to denote a man who has completed his apprenticeship and become a master himself. He has travelled all over the country, painting Tanchong at numerous temples. Last summer, together with his eldest son who is now his father's apprentice, he repaired the Tanchong of the South Gate, Korea's National Treasure No. 1.

He likes to tell his visitors about his art, and talks about the Tanchong in the Pongwon-sa.—“The Tanchong in the Yombul-tang shows the graceful and majestic taste of the late Koryo period, and it is interesting to compare it with the radiance and splendor of the Taewung-jon, created during the Yi Dynasty,” he says and goes on to explain that it was during the Koryo dynasty (938-1392) that the art of Tanchong, which came from China developed a characteristically Korean style.

The door opens, and a younger monk comes to join us.

—“Brhh! Hyongnim (my name), it's freezing cold! The old monk nods and smiles the least offended by the expected familiarity. He is no longer the eminent teacher, talking of his life's work, but a simple man, concerned with everyday matters, the father of four children.

It is this mingling of intellect and plain, warm simplicity which is the charm of the Pongwon-sa, which brings visitors back again and again to enjoy its unique atmosphere.



Korea Times Photo  
Monk Lee Nam-chaе, secretary general of the Korea Buddhist Taego-jong Order's administration office, reads a resolution in a rally protesting against the court's recent decision to deliver the Order's temples to its rival sect the Chogyе-jong Order.

## 93.7 Pct of Firms Lack Medical Facilities: Survey

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OLA said the government  
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forts on the improvement of  
welfare facilities, because it  
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than 10,000 won a month.

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## Taego-jong Hold Rally to Defend Temple Holding

The Korean Buddhist Taego-  
jong Order held a rally yester-  
day at the Bongwon-sa Temple  
in Shinchon to protest against  
its rival sect Chogyе-jong  
Order's attempt through legal  
procedures to occupy about 20  
temples currently owned by  
Taego-jong.

About 20,000 monks and lay-  
man representatives gathered  
at the temple to protest against  
a recent decision made by the  
court that the Order render  
its two temples Yonghwa-sa  
and Paekryon-sa to the Cho-  
gye-jong Order.

A message to be sent to  
President Park Chung-hee and  
Buddhist believers of the na-  
tion was adopted during the  
rally and a resolution "to def-  
end to the last the 20 temples  
owned by the Order" was read.  
The resolution read "We the  
believers and monks of the  
Taego-jong Order will defend  
our temples and never su-  
render to any unjust power and  
violence; we will not hesitate  
to burn ourselves to death  
along with the temples."

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Korea Herald  
Sept. 17, 1975

Zen Practitioners

Many Americans Buddhists

By Pak Yong-pil

For more than a century, the United States and Europe have kept up a vast missionary effort to spread Christianity in Korea. Since the 1960's, Korean Buddhist monks have tried to convert westerners to Buddhism.

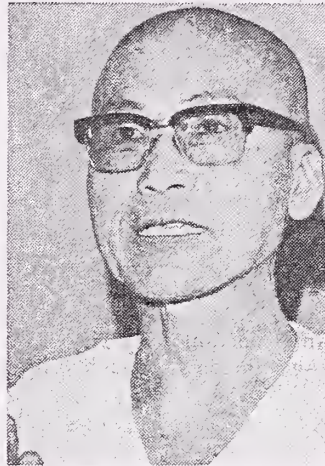
"A considerable number of Americans are practicing "son" (zen) meditation in pursuit of self-contemplation, intuition and enlightenment," said Abbot Seo Kyong-bo, who recently returned home from a three-week-long missionary tour of the United States.

During his stay there from Aug. 8 to 30, Abbot Seo, who teaches at Dongguk University, visited several major cities of the United States to spread Zen Buddhism and strengthen bonds of brotherhood among Buddhist followers in North America.

Claiming an estimated 2 million followers in the United States, he said that a growing interest in zen meditation has been seen in the West during the decades immediately following World War II, perhaps in part reflecting a general awakening of interest in life and culture of the Far East where zen practice is still a living force.

Abbot. Seo, also president of the World Zen Center in the United States, held lectures on Zen Buddhism, and calligraphy demonstrations and exhibitions on several occasions, gaining much applause from Americans.

He revealed that Robert Vetslesen, chairman of the International Artists Embassy headquartered in San Francisco, presented him with a certificate which ap-



Priest Seo

pointed him the Korean ambassadorial representative of the Artists Embassy in appreciation of his devoted religious and educational services. The title marks the first time a Korean ever was so honored. The Artists Embassy, founded in 1951, is a nonprofit educational corporation furthering international understanding through the universal language of arts.

Under the sponsorship of the embassy, he presented a zen calligraphy exhibition, a form of meditation with immediate expression in short, strong, quick strokes of calligraphy. He sold the mantle-piece calligraphies ranging in price from \$150 to \$300 for donations to the Artists Embassy and his temples in San Francisco, the Ilbung Zen Center named after his Buddhist name.

He operates five zen centers in the United States; two in San Francisco, and one each in Huntsville, Ala., Sante Fe, New Mexico, and Walnut

Creek, California. Even with economic difficulties for the proper administration of the centers, they are still working to help Americans find spiritual awakening based on zen meditation, he explained.

"Why do Buddhists sleep soundly? We should stand up to propagate the truth and humanity of Buddhism so that the world get peace and happiness," he stressed. "Zen meditation can be achieved through great determination, great faith and great doubt."

Zen is a school of Buddhism claiming to transmit the spirit of the essence of Buddhism which consists of experiencing the enlightenment Buddha possessed. It is legendarily thought to have originated in India and to have been taken to China in a finished form by Bodhidharma early in the 6th century. The Sanscrit word zen is "dhyama." It is translated into Chinese as "chan" and into Korean "son."

What zen purposes is the awakening of "prajna" (wisdom) from the depths of consciousness where it ordinarily lies dormant, he remarked.

He also performed a wedding ceremony with Korean customs for his disciples at the zen center in Santa Fe in New Mexico. In San Francisco, a group of 42 Americans were ordained as Buddhist priests under his guidance. The newly ordained priests will assume leading parts in propagating Buddhism among their fellow Americans, he said.

Seo said Robert Maitland, one of his disciples, recently published a book on "zen meditation," based on his lectures.

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**Radio Programs**  
The programs listed below

## Division Into 'Clans'

# Dissensions in Buddhist Order Date Back to Japan Colonial Rule

By Kim Youn-seung

The Chogye-jong Buddhist Order had a discordant year-end in 1975, causing violent confrontation between the administrative leaders and radical religious dissidents asking for renovation of the order. Now the first two months of 1976 have passed in relative quiet, but the innate dissention is in ostensible dormancy while it is unpredictable if the Buddhists will have a year of peace this year.

What have been then the factors igniting the dissention and confrontation in Buddhist circles lately?

The start of the hidden enmity among the different groups can be traced to the days of the Japanese colonial rule in Korea. Quite a number of monks at that time were encouraged to marry by the colonial authorities.

By doing so the Japanese imperialists tried to disintegrate the unity of Buddhist

monks who might stand against the governing authority, said a staff member of the Chogye-jong order.

After the liberation of the nation, however, the married monks and the unmarried ones found themselves standing against each other due to different ways of life.

When then president Syngman Rhee instructed in 1954 that all temples should owned by celibates, it ignited a volcano which by then was boiling underneath the surface.

The unmarried monks who claimed they were the orthodox members of the order started to drive the married monks by force out of the temples. Amid in this swirl of violent clashes that ended in 1970, physical violence began to more or less dominate the power struggle in the Buddhist world.

Recruit monks who acted the role of mercenaries in the struggle remained in the order even after they finished the expulsion of the married monks from the temples.

Although most of these new monks did not go through the necessary years of training, thus lacking the quality of regular monks, they all became members of the order under the umbrella of certain elderly monks.

Inside the order there are several clans that could be compared to family lines in secular society. Few monks in the order can attain priesthood unless masters train and profess them as disciples.

Some elderly Zen masters have built factions by organizing many disciples who also have their own disciples, which then became second generation disciples to the original master. These factions are called "Munjung."

Among these clans visible confrontation were shown during the past years, leading the biggest order of Korean Buddhism to a state of internal conflict.

Each of the clans tried to occupy the key positions in the order and influence its

affairs. In cases like the election of the chief abbot or chief of the administrative office, sometimes more than two clans built a coalition to fight other strong rivals.

The annual and temporary assemblies of the order often turned into arenas for the representatives to struggle for the clan's interest.

The Chogye-jong order has 25 main temples across the country. These temples control the minor temples in the respective areas and the chief priests of the main temples are influential in appointing the head priests of the subordinate temples under their control.

Usually the chief priest also becomes the member of the order's assembly. When a clan has a majority in the assembly it can superintend the affairs of administration.

## Big Temples

Big temples like Haein-sa, Songgwang-sa, Tongdo-sa and Popju-sa send more than one delegation to the assembly.

Therefore these major temples had been the strongholds of different clans. They lorded it over quite a number of minor temples which then were the backing power for the major temples.

With better financial situations than other temples and greater numbers of monks, these temples did not like to submit to the central administrative headquarters. They preferred power in a divided state, contradicting the concentration of the order's power in Seoul.

Most of the years after the liberation were spent in disputes over the division or centralization of power as well as fights for better positions in the headquarters of the order.

In spite of constant efforts to calm down the strife, which became the chronic disease of factionalism, there was no considerably positive result until recently, said a high official in a Buddhist laymen's association.

Before Chief Abbot Lee Song expressed outright his wish for ultimate control of the order, the chief abbots had traditionally been symbolic persons without authentic powers.

At the beginning of Dec. 1975, the year's annual assembly of the order worked out a consensus to let the chief abbot become the ultimate decision maker in matters of importance.

Unlike in previous years, the current chief abbot appoints the chief of the administrative office as well as other staff members of prominence.

This at least put an end to the long debate on the whereabouts of suzerainty in the order.

A few of the major clans are still challenging to distract the concentrated power of the chief abbot, and in that fact is the potential for future confrontation between the central administrative headquarters and the influential major temples.

For better management of the order, however, the heightening of monks' quality is necessary, says lawyer Yong Taeyong who contributed to the guard in designation of Buddha's birthday as a national holiday.

To remove the long-kept way of educating monks through the clans an examination for all monks is needed and the source of income and its use should be made public, so that it can be inspected when it is needed, said the lawyer, a well-known Buddhist laymen's leader.

The monks are not well informed about administration because they have been secluded from society so long; therefore the able and willing laymen should take part in the affairs of the order to help the monks with secular matters, it was reasoned by a young Buddhist layman.

Even though it might be a little bit early to talk about, the participation of laymen in the order's affairs is considered rather desirable, said a high official in the order's headquarters.



Korea Times File Photo

Buddhist monks attend a general assembly of representatives at Chogye-sa Temple in Seoul, the headquarters of the largest sect of Korean Buddhists. Dissents in Buddhist circles have a long history dating back to the days of Japanese colonial rule. . .



The  
KOREAN REPOSITORY.

JANUARY, 1895.

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# THE KOREAN REPOSITORY.

JANUARY, 1895.

## KOREAN REFORMS.

We find in history a law of compensation, not a merely monetary compensation but a payment in kind. The Goths paid Rome back in kind. Asia Minor gave to Greece the Hellenic race and was repaid by the most perfect of all heathen civilizations. England gave to America some of her very best and today is reaping her reward in the largest market for her manufactures and her greatest food supply.

A thousand years ago a series of civilizing agencies found their way from the mainland of Asia eastward to Korea and through her to Japan. Not the least among these agencies was the Buddhist religion, for it gave Japan a unifying influence which made possible her subsequent power. A thousand years have elapsed and still the law of compensation has remained unverified in her case.

It is not my intention to broach the question as to the merits of the war now in progress, but to ask whether there are in it any signs of a real determination on the part of the Japanese to meet their obligations to Korea and pay the debt contracted so many centuries ago.

There lies before me a document whose title is "Resolutions agreed to by the Korean Council of State and submitted to His Majesty for approval." This Council of State is composed of the highest officials of the land chosen to fill the places left vacant by the retirement of the pro-Chinese party. The Council of State is a body formed at the instance of the Japanese to consider the question of administrative and social reforms in Korea.

It will be well to remember that one of Japan's most pointed arguments in the beginning of this struggle was that the practical anarchy existing in Korea was a menace to the interests of Japan. Whether this was said sincerely or merely to cloak an ulterior design matters very little if only it results in a thorough cleansing of Korean politics.

What then are some of the changes proposed in these resolutions?

*Henceforward the year from the establishment of the dynasty is to be the date on all official documents within the Kingdom and without.*

*The agreements with China shall be altered and ministers plenipotentiary shall be sent to the various powers.*

As might be expected, the resolutions begin by asserting virtually a complete independence on the part of Korea. It cannot be denied that Korea has held an anomalous position before the world for the last decade, being recognized by some powers as a sovereign state and by others as a vassal.

Which of these two views is the proper one is not our province to discuss but merely to indicate the fact that, by this declaration, the Council of State proposes to assert complete independence for Korea.

The first of these seems uncalled for until we remember

that from the very earliest times victorious peoples in eastern Asia have hastened to impose their calendar upon conquered states. Korean history informs us that when the Mongols took Korea they forthwith compelled the people to adopt the Mongol calendar. When the Mandchous took Korea some three centuries ago the same thing took place. So this resolution to use a purely Korean date is a characteristically Asiatic way of asserting independence.

*The distinction between patrician and plebeian rank shall be done away and men shall be selected for office according to ability, without distinction of birth.*

This is distinctly Utopian but it is a bold thrust at the very throat of the beast that is throttling Korea.

Whatever mistakes the Japanese may or may not have made they have diagnosed the Korean disease most accurately.

The whole trouble lies in those words *Nyangban* and *Sang-nom*. It is not that a distinction between upper and lower classes is bad but because there is no possibility of *working down*. We Westerners talk about working up but in Korea the great trouble is that a man of the upper class, however desperate may be his circumstances, cannot throw off his coat and start in at the foot of the ladder. Any Korean can work his way up if he has brains and money. There are many men of high position who began most humbly. No, it is when the man of good blood has to tighten his belt "to the sharp belly-pinch," as Kipling has it, that caste distinctions make trouble. He immediately looks about for a relative upon whose bounty he may live without forfeiting his claim to the name of gentleman by having to engage in common labor. There can be but one result. As many men of low birth succeed by hook or crook in reaching the estate of *Nyang-ban* while none ever descend

from that social height, it follows that the ratio between the low class, or the producers and the high class, or the consumers, constantly changes, to the detriment of the laboring class. The producers have to yield up to the official class, year by year, an ever increasing proportion of their earnings. The army of parasites about every government office constantly increases in size until the limit of endurance is reached and the ruling party is totally estranged from the masses. This may show how deep a furrow is being plowed by this one resolution. It asserts the right of any man, however high his birth, to engage in any honest trade or occupation without forfeiting his claims to the name gentleman. Now this is a splendid principle but there is one difficulty in the way. It is public sentiment that decides whether a man shall be called a gentleman and be treated as such. No law is of the least force in the matter. This resolution is not so much a law as a statement of opinion designed to give direction to public opinion and gradually work it up to a point where the enunciation of such a principle will be unnecessary.

*The law which renders the family and connections of a criminal liable to punishment shall be totally abrogated. The offender only shall be punished.*

It is evident that there was no preliminary planning in regard to the arrangement of these resolutions for among the first five we find resolutions regarding the calendar, foreign relations, official caste and the penal code.

Both time and strength would have been saved if a careful plan had been worked out beforehand and the resolutions had been discussed according to some definite system. It seems that there were some ideas that were crowding for utterance and were pushed forward at the start regardless of plan or method. This by no means invalidates the usefulness of the



resolutions but on the other hand is a hopeful sign as showing that on some of the most fundamental points there was practical unanimity.

This fifth resolution is a very long step toward an enlightened government and unlike some of the resolutions it can be supported by the arm of the law. It is practical. It is manifest that the law which included a man's family in the guilt of his crime was intended as a strong deterrent, for a man could not but take this into account before attempting an unlawful deed even if he were sure of escaping himself. Such a law was a confession on the part of the government of its inability to capture the offender. If this law is abrogated, therefore, its abrogation must be followed by some efficient plan for the detection of crime and the capture of the criminal. If the police of the country are unable to track down the criminal in a large majority of cases, it is evident that there is no strong deterrent to crime and the latter state of that country will be worse than the first.

*Early marriages are strictly forbidden. A man must be twenty years old and a woman sixteen before they marry.*

We have here a resolution that is beneficent in every way and which can be opposed on no reasonable grounds.

Child marriage in Korea is not the curse that it is in India because in Korea the age is usually greater and the laws which bind the child widow are not so onerous. At the same time it is a relic of barbarism and is the cause of untold suffering. It often happens that the girl is taken to the house of her betrothed years before the wedding takes place and her position there is practically that of a slave to her future mother-in-law. This resolution then will have a most salutary effect upon the Korean home life.

*Widows of high or low estate shall be permitted to marry as they please.*

This resolution is the complement of the preceding one and is intended to liberate woman from the last and greatest disability under which she suffers. It is true that among the middle and lower classes women have been allowed a certain degree of liberty in this direction but no widow has ever been married with all the rites and honors of a first marriage. It is to be doubted whether this resolution will be accepted by the people at large and acted upon for many a year to come. Especially is this true of women of the higher class. It is to be feared that the women themselves, the very ones whom this resolution is intended specially to benefit will prove the greatest obstacle to its general adoption. This is one of the things that must come by slow degrees. Public sentiment must be educated up to it.

*The law authorizing the keeping of official or private male or female slaves shall be abolished and it shall be forbidden to buy or sell any person.*

This is the Korean emancipation proclamation. Slavery has existed in Korea from time immemorial but in a mild form and unattended by many of the horrors which it has bred in some more enlightened countries. Its worst feature has been the law by which the wives and daughters of offenders can be seized and made slaves, subject to every caprice of their masters.

*To select men for office by literary examinations is the law of the country, but it is difficult to test ability by literary essays alone. The throne is to be memorialised to alter the method of selection and adopt other rules on the subject,*

If there is any innovation that will break up the old foundations more than any other it is this. To be sure the Koreans all knew that it was a farce and that the man who could

pay most handsomely or who had the ear of one of the influential officials would be sure to draw the prize, and yet there still remained the old time honored custom of going up to the capital and trying for a prize and as the unexpected does sometimes happen, chance might favor them. Korean tradition and folklore are full of stories about the examinations, and the doing away with them will eliminate a most fundamental factor from Korean life of to-day. It will be like taking from the Swiss his alpine horn, from the Englishman his Christmas, from the Spaniard his bull-fight, from the Italian his carnival, from the Turk his Mecca.

It is important to note the resolutions bearing on finance for this is practically the leading question in all countries. In these resolutions the matter of finance is touched upon in several places but without any logical order. The plan for spending the money is put before the plan for raising it, but if the resolutions on the subject be arranged in proper order the plan will stand as follows.

*A circular is to be issued calling for a statement of the true amount and designation of all Royal taxes leviable on farm lands, rice lands, dikes, ditches and timber belonging to each domain, department and cantonment. A tabulated statement shall be drawn up showing what has been expended out of the income received by each department, the balance in hand, the amount due but not received as well as an inventory of office furniture. A circular shall be issued calling for a statement of the total amount of expenditure in the provinces, whether the regular official expenditure or pay for soldiers. Rates and taxes of all kinds in each province and the contributions to the palace, whether of rice, millet, beans, cotton cloth or grass cloth are all to be paid in money. Banks are to be established for the issue of current coin to the people to furnish them with capital for trading in rice and grain. The con-*

*version of the taxes into money is to be further deliberated on.*

This is well and good so far as it goes, but there is a deal of meaning hidden in the last clause.

The carrying out of this law will enable the treasury department to *know where it stands*. There has been a lamentable lack of book keeping in the Korean government during the last few centuries. A clear outline of receipts and expenditures will be the death blow to a large body of hangers-on who have been accustomed to take care of the surplus. The government must know where the money goes to—every dollar of it. Then and only then will Korea be on a safe financial footing. It is not that Korea is poor; she is not. She is comparatively well off, but the prevailing custom in regard to the disbursement of funds would wreck the British government or the United States government in a year. If one half the taxes paid by the tax-payers of Korea ever reached the treasury and all officials were definitely salaried Korea would be the most solvent government in the East.

The question arises, in regard to the above resolution, as to the meaning of the statement that banks are to be established for the issue of current coin to the people. What do the people give in return for it? Is the government intending to buy the rice and grain to the extent of the taxes and then take the money back as payment for taxes? If so the difference between that method and the present one will be that the government rather than the people will have the work of transporting the rice to the capital. We do not understand that banks are made to furnish capital for people to trade with and we doubt whether such a bank would pay any dividends especially in Korea; but there is evidently a desire to get out of the present difficulties and therefore even this suggestion is hailed as an indication of a determination to work out the problem in

some way. But as I have intimated, there is a good deal behind that final clause. We trust that the time is not far distant when the Korean government will be on a sound financial footing and when the enlightened policy shadowed forth in these and all the other resolutions, which we have not space to discuss in detail, shall bear their legitimate fruit in a contented peasantry an upright officary and an intelligent and industrious middle class.

Finally we hope and believe that these resolutions will reach their culmination in a clause declaring Freedom of Religion for the Korean people.

Homer B. Hulbert.

Note. Allow me to say that the Council of State have not finished their deliberations and it is therefore impossible as yet to review the resolutions as a whole. I have therefore selected from those already agreed upon such as seem most important.

It is hardly necessary to say that as yet few of these have been put in operation. The Chinese calendar has been discarded. The whole scheme of the officary has been reorganized. The new coin has been put into circulation. The wearing of long sleeves by the *Nyang-ban* class has been discontinued. A police force has been organized and a law requiring the name of each inmate of each house to be posted on the front door has been enforced.

The more radical reforms are still held in abeyance but upon the completion of the Council's work and its ratification by His Majesty they will doubtless be put in operation as rapidly as the still unsettled condition of the country will permit

## A VISIT TO THE BATTLE FIELD OF PYENG YANG.

On the first of last October, in company with the late Dr. Hall and Rev. S. A. Moffett, I left Seoul for Pyeng Yang. We wished to find out what had become of our Christians, and how they had passed the time during the late stirring events. The city was in the hands of the Japanese, and the Chinese soldiers were flying toward China as fast as their legs could carry them. Armed with passports from the Japanese Minister we set out upon our journey. This time, I tried the experiment of touring in Korea on a bicycle, and found it a great success. Travelling in the Land of the Morning Calm, at the best, is hard and disagreeable, and if there is anything by which one can make the journey less tedious it behooves him to make use of it.

It is my experience that spinning along on a good "wheel" is a deal more interesting, and much less tiresome, than sitting all day, Korean fashion, perched on top of a pony load, with your feet dangling over on each side of your horse's neck. We reached Pyeng Yang Saturday afternoon, and crossed the river on a pontoon bridge of Korean boats, built by the Chinese, who in their hurry to depart forgot to destroy it. The first few days we spent in viewing the battle field and truly it was a sight to one unused to scenes of war. That we may have some idea of this battle, which in the future, will be looked back upon as a crisis in the history of these nations of the far East, let us present in general the plan of the attack. Pyeng Yang is a walled city, and it is most admirably situated for purposes of defense. In front runs the Ta Tong river, too wide and deep to be crossed in the face of a determined foe. To the north, inside the city wall, is a hill some hundreds of feet high which commands the surrounding country for miles. No enemy could take Pyeng Yang until its defenders had been driven out of this key position.

The Chinese army had been in Pyeng Yang some forty days, and had had ample time to entrench themselves most strongly in and about the city; but entrenchments, be they never so strong, are of little use unless manned by brave men. I do not say that the Chinese soldiers, who tried to hold Pyeng Yang, are cowards, but I must say from what I saw that in most of the positions given up by the Chinese, there was little evidence of hard fighting. The Chinese seemed to expect the main attack from across the river in their front, and here they were well prepared, but the Japanese did not see fit to give battle according as the Chinese had planned for it. For two days the Japanese kept up a cannon demonstration from across the river in front, and while the attention of the Chinese was turned that way, two divisions of the Japanese army marched around to the rear of the city and got in readiness to attack at a given time. On the morning of Sept. 15th. all was in readiness and very early a combined attack was begun from three sides. The Chinese were driven out of position after position, and before night the Japanese were in possession of all the outer works. The Chinese still held the high hill at the north, and on this hung their fate. This was the key of the whole position and once taken, the battle of Pyeng Yang was over. Sometime during the evening of the 15th. the Japanese made a grand charge, and up the steep sides of this hill they went in the very teeth of the Chinese rifles. It was a brave charge and was made with such vigor that the hill was carried with a rush.

After this there was nothing left but retreat for the Chinese, and little chance of this, for the Japanese were on every side of the city. On the night of the 15th. in the darkness and rain, the Chinese army, demoralized by the defeat of the day, and dreading capture by their foes, left the city. Their leaving was not a retreat: it was a flight. Out of the South Gate they went tramping each other down in the mad rush. Once outside the wall they seem to have scattered to the hills like sheep, every man for himself. For miles about the city the country is strewn with pieces of Chinese clothing thrown away on this eventful night.

Such was the poor defense of Pyeng Yang by the Chinese army. Were we, who saw that battle field, asked why the Chinese made such a poor stand against a foe that from time immemorial they have despised as unworthy of their prowess we would not be hard put to find the reason.

Among other things thrown away by these fleeing Chinese, were great numbers of fans and paper umbrellas. It is almost beyond the comprehension of a Westerner that a soldier should carry as part of his equipment a fan to cool his heated brow, and a paper umbrella to shield his devoted head. The Chinese were armed with good guns, as the Krupp cannon, and modern rifles among the trophies of war testify, but they were also loaded down with a lot of trumpery which was worse than useless in time of battle. As a trophy of this battle field I picked up a large two-handed sword, which had a blade about two feet long, and a handle about four. It was clumsy and awkward, and absolutely useless as a weapon in these days of the magazine rifle and Gatling gun. Also scattered about I saw many bamboo pikes with rough iron tips which were in perfect keeping with the big sword. Such things showed that the Chinese army was several hundred years behind the times. Is it any wonder that an army, unpatriotic, poorly drilled, and badly equipped, could make no stand against an opposing force smaller in number but patriotic to a man, drilled almost to perfection, and armed with the best of modern implements of warfare?

Some of the sights to be seen on this battle field were horrible in the extreme. The dead that fell near the city, had mostly been covered, but those killed some distance away were lying all unburied. In one place I counted over twenty bodies literally piled one on top of another lying just as they had been shot down. In another place where a body of Manchurian cavalry ran into an ambush of Japanese infantry the carnage was frightful. Several hundred men and horses lying as they had fallen, made a swath of bodies nearly a quarter of a mile long, and several yards wide. It was three weeks after the battle, and the bodies were all there unmolested even by the dogs. One can imagine what must have been the sights and smells about the place. These Manchus were said to have been charging a force of Japanese infantry but all the evidence of the field leads me to think that they were simply trying to get away, and happened on this ambush. One fact that especially leads me to think so was the condition of a gun found near one of these dead cavalry men. It was a Winchester carbine of the magazine sort, and it had eight shells in the magazine and none in the barrel, and what



is more, the lever used for ejecting the old shell and throwing in a new one was locked. Surely a soldier with his gun in such a condition was not making a charge. Had he been fighting instead of running away, his gun barrel would have held either a loaded or exploded shell, and the lever would have been unlocked ready for quick service. Another fact that leads to the same conclusion, was the finding of two large lumps of crude opium, which must have weighed seven or eight pounds. Would any cavalry man, going into a charge, have loaded himself down with such a burden? The man who carried this was evidently doing his best to save himself and his opium.

Some of these sights were not only horrible but sad as well. In an empty Korean house I saw the body of one poor Chinese soldier. He had been wounded, and had crawled into this house to die. By his head was standing his water bottle, showing that the poor fellow had probably lived some hours before death brought relief to his sufferings.

Before going to Pyeng Yang we had heard about the mines which the Chinese had laid, which mines as the report went, had been exploded after the Japanese entered the city, doing great damage. As with most rumors this one had a basis of truth for we saw the mines. One day, while following along one of the Chinese entrenchments, out south-east of the city, we came across the remains of an electric battery. It had been smashed to pieces, and the broken cells were scattered all about. What had it been used for was the question. Looking about we saw the ends of five electric wires which led out across the embankment, and then underground. They had not been laid deeply and were easy to follow. With keenly aroused interest we struck off across the fields eagerly following up this electric trail. For a quarter of a mile it led us and then suddenly our search was rewarded and we found what we had not expected to see, the terrible (?) mines planted by the Chinese. These five wires ran to five shells, three of which were planted some fifty feet apart, while about one hundred and fifty feet distant were planted two more the same distance apart. All had been exploded, and each one made a whole about six feet deep and ten feet across. These were the terrible mines of which we had heard. It is difficult to understand what those who planted these shells had in mind. Had the Japanese army taken a position on top of these mines and

waited for them to be exploded, a few men might have been hurt, but otherwise the chances of doing much execution were slight. Then too the mines were laid in a field of standing corn, which would have made it very difficult for the man in charge of the battery to know just when an advancing enemy was in position to be blown up. The shells had all been exploded, but there is no evidence of the enemy having been in their vicinity. The Japanese made their attack in another place. The man in charge may have touched them off just before bolting, or what is more likely, the Japanese set them off after winning the victory.

Some of the Korean stories about the battle are interesting not only for the vivid imagination they show, but also because they bring out most clearly the deep seated hatred of anything Japanese, and the ingrained, inherited regard for anything belonging to China. One of these will suffice to illustrate both these traits as well as the Korean imagination. It is told by the Koreans that General Mah, one of the Chinese generals became disgusted at the way his soldiers fought, and just at this juncture, being wounded in the ankle, he became very angry. Marching to his quarters he donned his armor and grasping a cannon in his hand, he sallied forth single-handed against the Japanese army, and by his own unaided efforts killed two hundred Japanese soldiers.

The poor Koreans of Pyeng Yang have had a hard time. Although not responsible for the war, yet they have had to endure its attendant evils. Many have lost their all but this has been nothing more than just punishment for the dreadful lives of sin they have lived. Let us hope that Pyeng Yang, made thoughtful by her fiery trial, will be more ready in the future to hear of that way of salvation which alone can save man from his sins.

## MISSIONARY REVIEW OF THE YEAR.

### THE METHODIST EPISCOPAL MISSION.

It is reasonable to ask of an army how far it has gone into the enemy's country, and easy for a merchant to sum up his status. The successes and failures, obstacles and encouragements of each of these would be largely of a material nature.

Not so with Missions.

On the threshold we must recognize that our results are not material and enumerable even though our agencies are material and expensive. It would be as unreasonable to demand of a Mission the results of its labors as to demand it of a ray of light which in past ages lit other scenes and warmed plants and life that are now furnishing fuel, generating force and continuing impulse further than thought can follow.

Missions are ripples and waves that carry forces to shores we have not yet touched, and awaken echoes that cannot be silenced through an eternity to come. Missions are making epochs and are agencies even in "making known the wisdom of God unto principalities and powers in heavenly places." Missions are seed sowings and their harvest is not according to the calendar but according to the end of the age.

To as varied an audience as that of the Repository the summary of our past year's work becomes specially difficult because of the varied interests of its readers.

Our mission life began by the purpose of our Board at home in 1883; or by the first appointments to this field in 1884.

Our material forces may be summed up today as follows:- For the Missionary Society of the Methodist Episcopal Church, eight married men. For the woman's Foreign missionary society (by its charter a distinct organization) seven ladies; the two making, then, fifteen units of work, though some of these units are well reinforced above the others.

This number of workers is distributed, one family each, in Chemulpo, Wönsan and Pyeng Yang; the remainder being in

the Capital, Seoul, where our institutions are all located.

In Seoul we have a high school for boys, a "home" for girls, a department for adult women, two hospitals, one for men and one for women, and we have general medical work in Wönsan and Pyeng Yang. We have also in Seoul a publishing house and a book depository.

At Seoul five male missionaries are at work as follows; two in medical work, two in school, one in the press. Four of these five have pastorates and two are engaged in translating the Holy Scriptures into Korean, and one in Seoul and one in Chemulpo have work on the Tract committee also. In other words this means that eight men are engaged in work that might well occupy the time of sixteen.

The accessions during the past year have not increased our actual roll although a goodly number have been added. These have however only cancelled losses which had not until this year been noted in our records.

We have direct Christian work, preaching, in eight different places. The hard times of two years past have forced us to retreat from one point far distant in order to attend to work closer at hand, and many other points which we might easily reach and to some of which we have been specially invited, we have been unable to attempt, from lack of force, and not least in consequence of the war which during 1894 has so unsettled the country.

To fully appreciate the task in hand one should not look alone at the agencies at work, but the task to be effected. At the lowest estimate of population given of which I am aware, Korea is set down as having 10,518,937 inhabitants. Were these to be divided equally among our fifteen unit workers the responsibility of 930,000 souls would fall to each. The area of Korea in square miles is given at 84,244. Were this to be divided among our fifteen workers, to avoid any undue encroachments upon each other's fields, or to indicate the amount of muscular activity each must put forth, an area of 5600 square miles would result to each; or a population and area equal to that of the State of Connecticut in America would be the diocese of each with no clergy to reinforce him and the difficulty of an, as yet, untamed language. No railroads, no hotels nor roads suitable for wheeling even, exist, and thus a glimpse at the size of the work and at some of the difficulties can be afforded.

Distance must be measured by our modes of conveyance not miles. To cross the country of Korea from Chemulpo to Wörsan by this country's methods, a distance of two hundred miles, requires as much time as to journey from New York to San Francisco.

Chemulpo leads our list this past year in the pursuit of self support, the economical aim of first importance. They have felt a need and have stood to it bravely. In consequence we have the first native protestant chapel in Korea, paid for out of native contributions. It is about twelve by twenty feet, with straw thatched roof and mud walls and floors, and costs nearly sixty Mexican dollars. To most of servers it would be a building of no interest but for the worshippers it says "I will show you my faith by my works."

Pyeong Yang has been a storm center this past year. They tried to drive Dr. Hall from his place by insults and stoning, by arresting and beating his servants and putting them in the stocks and threatening their lives for the testimony of Jesus. Last of all that "Sodom" in Korea and next inhospitable of all its towns has met the vengeance of Heaven for its wickedness and inhumanity.

The Chinese army entered it a city of some 80,000 inhabitants and left it diminished to a few hundreds whose lives were all that they possessed in the world.

Through all this our few Christians remained firm, and at the Mission home; kept the Sabbath, prayed together, and received no other harm than hard work and difficult living. On the capture of the city by the Japanese, two Japanese Christians were glad to find such a home and united their prayers together with the Koreans, with one heart to our God, though in language mutually unintelligible. This Church is growing up in the fire. They showed their faith not by contributing money but by not running. Their hope was an anchor.

Immediately after the great battle there Dr. Hall returned to his post to encourage his flock. Three men were baptized by him at this time, but he returned home stricken with a fever that cost him his life. We are thus called upon to mourn the first loss by death to the working force of our Mission. Dr. Hall's untiring patience won him the hearts of all. It will not be an easy task that Dr. Hall has set for his successor in Pyeong Yang—the life of self sacrifice he lived there. No missionaries in Korea

have been called upon to endure, before this, the hardships that have fallen to brothers Hall and Moffett this past year in Pyeng Yang.

The lead of the armies has brought death and dismay into thousands of homes in Korea, Japan and China during this year past and it still further threatens not the peace of these countries alone, but that of the whole world.

The lead of the Mission press has been speaking words of everlasting peace and security and has but just begun its career with the issuance during the past year of 52,185 volumes in Korean, or 1,801,440 pages; and "Thine arrows are sharp in the heart of the King's enemies whereby the people fall under Thee."

In our Schools some one hundred and eighty pupils of both sexes are being trained that they may be better Koreans. In different places and in different cases the studies vary. These range through the native tongue and the Chinese to our common English branches, history, chemistry and philosophy. The pupils have already received new ideas and thoughts which no political upheaval can shake out of them, and which effectually changes the texture of their minds even down to the youngest among them. Though this can never be calculated it has as surely changed the course of this country toward reason and purity and right, as nails in a compass box will influence the course of a ship.

The hospitals give great lessons to those who have eyes to see, that the world needs a Greater Physician to deliver it from its bondage to corruption and groaning; for whereas earthly skill does succeed for a few years there is but one who can cure leprosy and raise from the dead.

Our medical work is carried on in Seoul, Wönsan and Pyeng Yang. Upwards of twelve thousand patients are administered to yearly and the receipts have reached as high as \$ 1200.

What can I say for the daily ministration of God's word and the services from week to week but in the words of the promise. "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him." The blessing of God has already given seed to the sower and bread to the eater.

There is no department of our work where the teaching of God's word and the explanation of God's love for and grace to man is not emphasized. In the school this is done by daily pray-

ers and reading of the Bible, and special religious instruction in the hospitals. Christian teaching is emphasized by daily services for all who come. In this way daily audiences are had which constantly change. On Sundays our regular audience would average five hundred. There is also an average of nearly five hundred women monthly, not included in the numbers, at the woman's hospital.

I know there are some of the readers of the Repository to whom this method of broad-cast sowing will seem irrational. The defense is based on the command that we are to sow beside all waters, and that we are not judges of who will hear. Moreover the fact remains that though many do not *seem* to benefit by the grace of the gospel thus offered to them, yet many in after days do return to one Christian worker and another and acknowledge that the Holy Spirit first began His work in their hearts from the day they heard by just such agencies as these.

W. B. Scranton.

#### THE PRESBYTERIAN MISSION.

The earliest Protestant converts from among the Korean people were four men baptized in 1876 by Rev. J. W. Mac Intyre of the Scotch Presbyterian Mission in Manchuria. The first Protestant Missionary work carried on upon Korean soil was that of the Presbyterian Church north in America, whose pioneer, Dr. H. N. Allen, took up his residence in Seoul in September, 1884. In 1891 a station was opened at Fusan, in 1892 at Wönsan, and in 1893 at Pyeng Yang.

At present the Mission force consists of eight ordained men, all but one of whom are married, three married physicians, one lay worker and his wife, and three single ladies—in all twenty six adults. These workers occupy themselves in work classified under the several heads of Evangelistic, Medical, Educational, Translation, and Work for Women.

Stated preaching services are held each Sabbath in six places in Seoul and one or more in each of the other stations. All church members however are united in one church organization, the common garner of this and other Presbyterian Missions in Korea. In the Council which stands sponsor to this church

are also joined the missionaries of the Presbyterian Church South in America and of the Victorian Presbyterian Mission, and its session is a representative one. The native membership roll comprises 184 names, 53 received during the past year. Care is taken that none are received until clear evidence has been obtained of their fitness and perseverance. Thus 72 names are held as present upon the roll of applicants and are under instruction, for a period of months, or years, by some one appointed by the session.

Evangelistic work means far more than Sabbath preaching. It includes doily conversation with enquirers, visits, periodical or occasional, to villages where believers or their friends have opened a welcome to the foreign teacher; at times long journeys and days or weeks of residence in promising centres; the gathering an audience by the wayside or riverside or in the market; the frequenting of *sarangs* and other places where men gather. All these and other means the members of the Mission employ on occasion to disseminate Gospel truth, and by them yearly come in contact with thousands of listeners. Especially has the itinerant method been followed during the past decade, and Christ so preached along all the main lines of travel, north, east, and south. This work has so taken root at certain important centres that Christian communities have sprung up and native evangelists have been located to care for them. This is the case at Eui-ju and Kou-syeng in the north and at Chang-yen in Whang Hai province. In scattered villages, too, along the main road individual converts are found, whose sole instruction has come from some missionary accustomed to visit them on an occasional trips along that route.

The little church so laboriously gathered may safely be set alongside those of like size and standing in the home land. Some of its members are feeble and halting, but many are true and stanch in the faith they profess, and not a few have been severely tested in the furnace of persecution. Old Paik, the Eui-ju evangelist, was the first Korean baptized by Mr. Mac Intyre, and had borne a two years imprisonment, with many stripes, before his death last year, rather than renounce his faith. Mok of An San, Chan of the Seoul vicinity, the Kims of Wönsan, have all endured bitter ostracism by family clan and village commune. Han of Pyeng Yang stood faithful to his trust in the face of Chinese and Japanese soldiers until driven to fly for his very



life. And he and other of the Pyeng Yang Christians have gone to the farthest limit of suffering and of faithfulness when government and populace combined to exterminate the foreign belief. Men like these are of the seed of the martyrs and may well defy the jibes of those who class all native converts as "rice Christians."

Medical work it was that first opened Korea to the influence of the foreign missionary and it is doubtless true that medical work has been the agent most active in keeping it open. For almost ten years the Presbyterian Mission through its several physicians has furnished a medical staff to the Government Hospital in Seoul. This institution, well known throughout the country and advertised in the Court Gazette, attracts daily numbers of all classes and from the most remote districts as well as those within easy reach. An unexampled opportunity is thus afforded of spreading Gospel influences to every quarter. A hostile officialism has hitherto interfered, but a new agreement, by which the Mission assumes sole control, promises henceforth for better results, both professional and spiritual.

Almost since the opening of a station at Fusan a physician and a dispensary have been maintained there. At Seoul two male and one lady physicians reside, and a number of dispensaries either have been or are at once to be opened there. These are all centres of evangelization, holding the dispensing subservient to the preaching arm.

Educational work has never been extensively undertaken by this Mission. Early in its history orphan children presented themselves whom to fail in caring for was to abandon them to cruelty and vice. Thus an orphanage for either sex arose and each developed later into a boarding and day school. It is only within a year that any large number of scholars has been received. The error was made at first of teaching them in English, but it has been rectified, and now some forty boys and some twenty girls study the scriptures daily in their own tongue. The schools are doing good work. Both have already sent out earnest Christian workers and others are in preparation. The influence of these school in forming character promises to be widespread.

As on other fields, the call for Christian literature leads many into translation work. This Mission is doing its share in the preparation of the Scriptures and of tracts upon religious sub-

jects. It takes its part also in their dissemination by colportage, through bookstores, and by friendly gift.

A round half of the language helps available to the student of Korean are the product of Presbyterian erudition. These comprise Underwood's "Introduction to the Korean Spoken language," the same author's "Concise Dictionary," Gale's "Korean Grammatical Forms," and a comprehensive dictionary about to be published by Mr. Gale.

Work for women, in their homes, through meetings, and at the home of the missionary, occupies much time on the part of many ladies in the Mission. The three single ladies are all connected with the girls' school and their time for work among women has been limited, so that this department of work has fallen largely to married ladies, who have not been remiss in carrying it on. As its result some women are received to the Church at nearly every communion and there are some five or more wholly Christian families upon the roll.

The reports presented at the Annual Meeting just held have been encouraging in almost every particular and have shown recent marked progress. The missionaries feel greatly encouraged, and join with renewed prayer and renewed faith to press onward in the opportunities of the ensuing year.

C. C. Vinton, M. D.

## THE CLASSIC OF THE BUDDHIST ROSARY.

The Classic of the Rosary, of which the following is a translation, is in chart form and is put on the walls of many of the Buddhist temples in Korea. It was in this way that I obtained a copy while visiting a temple, by seeing it on the walls. The date and authorship I do not know, but it is evidently very old, as it contains many Chinese characters that are now practically obsolete. The copy in my possession was printed from blocks cut at Pong Eui Sa (The Temple of the Receiving of Benefits) located at Kwang Chyou. The expense incurred in cutting these blocks was paid by a virgin by the name of Pak, who wished to obtain for herself and parents an abundance of merit. I may add that the cutting of blocks and the distribution of copies of the Buddhist classics was formerly a favorite method in vogue among Koreans of obtaining merit or blessings but I am afraid it has now practically died out.

First, we have the Rosary classic itself, of which the following is a translation.

### TRANSLATION.

Concerning the rosary the classics say; In ancient times there lived a king whose name was Paruri. He spoke to Buddha and said, "My kingdom is small and for several years has been ravaged by pestilence. Grain is scarce, the people are weary and I am never at ease. The treasury of the law is deep and wide. I have not had the ability to cultivate my conduct, but

I now wish to understand the law, even to its minutest part.

Buddha said; "Ah, what a great king! If you wish all your doubts and perplexities to be destroyed, string up suitably one hundred and eight beads. Keep them continually with you and with your heart and mind reverently chant Hail Buddha! Hail Dharma! Hail Sangha! Then slowly take the beads one by one until by degrees you will have counted ten and twenty. After you have been able to count twenty myriads you will be tranquil, not disturbed in either mind or body, and there will be complete destruction of all the evil desires of your heart. At the end of time when you descend (die) to be born in Yama\*, if you are able to recite the rosary one hundred myriad times you will avoid the one hundred and eight places (i. e. attain Nirvana) and will attain to the great fruit of Everlasting Bliss."

The king said, "I will receive this law."

According to the classics the number of beads is one hundred and eight but each differs from the other. There are twelve divisions. One of the beads is for Sakya Muni Buddha; two of them are for Bodhisattvas; six are for the Paramitas; eight are for the Guardians; thirty-three are for the Heavens; twenty-eight are for birds and beasts (the constellations); five are for the kings of the Heavens; two are for localities on the earth; eighteen are for the avoidance of the Hells; Two are for benefactors and one is for those who carry the rosary with them. In one of the Poems it is said;

"In chanting Buddha the virtues are many in number."

"In neglect of this chanting the faults are like the Ever-

\* Yama here means Yama Devaloka the Heaven of good time.

† As many in number as the sands of the desert.

‡ The desires are compared to a net which entangles men in its meshes.

lasting desert. \* The Honourable one of this world (Buddha) has a mouth and words of gold; and releases one from the meshes of the wide net. † Now you can calculate that on repeating the rosary once you will obtain tenfold virtue. If the beads are of lotus seeds you will obtain blessings a thousand fold. If the beads are of pure crystal you will obtain blessings ten thousand fold. But if the beads are made from the Bodhi tree (*Ficus Religiosa*) even if you only grasp the Rosary the blessings that you obtain will be incalculable. The *Chyvi Syck* Classic says, "When you begin chanting the Rosary repeat *Om Akcho Svaha* ‡ twenty-one times. When you string the beads, after each one repeat *Om Mani Padmi Hum* § twenty one times and after you have finished, repeat *Om Vairochana Svaha* || twenty one times. Then recite the following poetry.

The Rosary which I take includes the world of Buddha  
Of Emptiness making a cord and putting all thereon.  
The Peaceful *Sana* where nonexistence is  
In the Nest being seen and delivered by *Amita*.

When you lay by the rosary say "Oh; the thousand myriad miles of emptiness, the place which is in the midst of the tens of hundred myriads of emptinesses, eternal desert where the true Buddha exists. There is eternal Existence with Tranquil Peace.

If the small rosary is used every day in the four positions or states, (going forth and remaining at home, sitting or lying down) the user will see the Land of Bliss in his own heart. *Amita* will be his Guardian and protector, and in whatever

\* *Om* — Hail! *Akchobya* — a fabulous Buddha who was contemporary with *sakya Muni*.

† *Svaha* — an expression which means "May the race be perpetuated!"

‡ Hail thou jewel in the Lotus!

§ See second Note above. *Vairochana* is the personification of essential *bodhi* and absolute purity.

country he goes he will find a home. This is the Rosary Classic of which Buddha speaks.

THE ROSARY.

The number of beads on the rosary of Korean Buddhists is 110 instead of the orthodox number 108. This is because the two large beads, the one at the head containing a *sravas-tika* and the one in the middle also a large one, are not usually counted. Each of these beads is dedicated to a deity. In using the Rosary the devotee repeats the Hail and simply holds each bead until he has counted a certain number. The Korean and Sanscrit names of these beads with the English translation is as follows.



## EDITORIAL DEPARTMENT.

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With some trepidation the present management ventures to begin again the monthly publication of THE KOREAN REPOSITORY. The need of a magazine or paper, dealing exclusively with Korean affairs, has been felt for some time, and this is especially true at present. We modestly believe we are possessed of an ordinary capacity for blundering, and if the tripod, as we try to mount it, should prove unsteady at first we ask the kind indulgence of our readers.

The aim, scope and general make-up of The Repository will be along the same general lines as its predecessor, and we repeat what was published then; namely —

“It is not our intention to publish a news-paper in the ordinary sense of the word, but we hope to give a full and reliable record of current events in the Peninsula. Our pages are open to all who have aught of general or special interest to communicate.”

Special attention will be given to missionary news, work and methods.

We are pro-Korean in our views and the Korea of to-day just as she is in all her manifold phases will receive especial attention, while the history of the past with its answers to present enigmas and its hints at the future will not be ignored. We feel free to investigate matters as we find them, and we take this opportunity to invite students of the language, history, religion and customs of the country to do the same and let us have the result of their labors. Controversy in its objectionable features must necessarily be excluded but criticism and comment on all topics discussed in our pages are invited.



## A RETROSPECT, — 1894.

The year opened in gloom. There was a feeling of uneasiness prevalent on all sides. In political matters, things were going from bad to worse and a crisis was felt to be inevitable, if not at hand. The exportation of rice and other grains from Chemulpo and Wonsan, was strictly prohibited, and the law was enforced. The complaints of the Japanese merchants were loud and persistent. The embargo was taken off in February and trade immediately improved. The Japanese Minister, Mr. Oishi, returned to Japan June 1st 1893 and Mr. Otori took his place. It was a significant fact that though Minister Plenipotentiary to the Court at Peking, he made Seoul his headquarters.

The Crown Prince attained his majority on the 14th. of March, and for a week the court and courtiers gave themselves over to rejoicings. It was reported that 4000 large tables of dainties were prepared and that 800 head of cattle were killed for the feast.

Hardly had the dancing-girls from Pyeng Yang and other parts of the country returned to their abodes, when they were again called to the capital, for the leader in the *émute* of 1884, Kim Ok Kiun, had been foully assassinated by Hong Chong Ou in a Japanese hotel in Shanghai.

The corpse was brought in a Chinese man-of-war to Chemulpo, thence taken to Yang Hwa Chin and there mutilated according to the "ancient customs," the protests of the several foreign diplomats being disregarded. The different parts of the mutilated body were sent through the eight provinces as a terrible warning to all "traitors." It was in honor of this barbarity that the faction in power had dancing and feasting. The assassin was in high favor in the capital and office and honors were bestowed upon him. Japan, however, was not pleased and was inclined to raise some delicate international questions in connection with the murder and mutilation

of a man whom she had sheltered and supported for nearly ten years.

The Tong Haks, or "Disciples of Oriental Learning" began their teaching in Korea in 1859; their leader was killed in 1863 and since then, that organization, while nominally a religious cult, has gathered to itself large numbers of the disaffected who under cover of this name propagate seditious principles.

In the beginning of May they led in the revolt in the south. The high-handed robbery of unscrupulous officials, sent from Seoul to rule the country, drove the people to desperation and their protest found expression through the Tong Haks. When offices began to be sold in the capital and the term of the incumbent gradually shortened it became evident that the hand of oppression would be felt more than ever. Official rapacity has been known to extort as many as seven bags of rice out of every ten. Not only would the original price paid for the office have to be secured, but future wants had to be provided for. When the greed of the official went beyond a somewhat indefinite yet well recognized line, a "riot" broke out, the harpy was offered a free ride in the culprit's chair to a neighboring district, or recalled to Seoul and "banished." These "riots" became more frequent and the "banishments" likewise increased, but the same kind of influence that secured the office at the beginning was ordinarily proof against the execution of the law after the sentence was pronounced. Enraged and outraged, driven to the verge of desperation, forgetting their repulse and defeat in 1893, these followers of "Oriental Learning" made another attempt to rid themselves of their oppressors. They made a ringing appeal to the country in May of which we give a free translation.

"The five relations of man in this world are sacred. When king and courtier are harmonious, father and son loving, blessings follow and the kingdom will be established forever. Our sovereign is a dutiful son, a wise, just and benevolent ruler, but this cannot be said of his courtiers. In ancient times, faithfulness and bravery were distinguishing virtues, but the courtiers of to-day are degenerated. They close the ears and eyes of the King so that he neither hears the appeals of his people nor sees their true condition. When an attempt is made to get the truth to the king, the act is branded as

traitorous and the man as a malefactor. Incompetency marks the men in Seoul, and ability to extort money, those in the country. Great discontent prevails among the people, property is insecure and life itself is becoming a burden and undesirable. The bonds that ought to exist between king and people, father and son, master and slave are being loosened.

"The ancients say, "Where ceremony, modesty, virtue, and righteousness are wanting, the kingdom cannot stand." Our country's condition now is worse than it ever has been before. Ministers of State, Governors and Magistrates are indifferent to our welfare, their only concern is to fill their coffers at our expense. Civil service examinations, once the glory of our people, have become a place of barter; the debt of the country remains unpaid; these men are conceited, pleasure loving, adulterous, without fear; and the people of the eight provinces are sacrificed to their lust and greed. The officials in Seoul have their residences and rice-fields in the country to which they propose to flee in time of war and thus desert their king (this was literally fulfilled). Can we endure these things much longer? Are the people to be ground down and destroyed? Is there no help for us? We are despised, we are oppressed, we are forsaken, but we still remain loyal subjects of our gracious king. We are fed by him, clothed by him, and we cannot sit down idly and see the government disgraced and ruined. We, the people of the whole realm, have determined to resist unto death the corruption and oppression of the officials and to support with zeal and courage the State. Let not the cry of "traitor" and "war" disturb you, attend to your business and be prepared to respond to this appeal when the time comes."

This cry from the people reached the royal ears. On the 23 of May, His Majesty in a speech from the throne expressed great solicitude and assured the people in the discontented districts that as far as their demands to be relieved from oppression were found to be just, relief would be given them.

There was an outburst of royal wrath against the ringleaders of the Tong Haks who had committed overt acts against the government as well as against officials guilty of more flagrant oppression. In this way the strain between the Government and the people was somewhat relieved and the blunders that followed might have been avoided had the King been left

alone, or had he been better supported. Japan was wide awake; China through her Representative showed great concern; the Ming party desired aid from China, but no troops could be despatched until asked for by the King. The rabble in the South had increased; 1000 or more royal troops were ordered to the seat of war. This in the beginning of June. The King was urged to call on China for help; he hesitated: Chun Choo, the Capital of the Chulla province fell into the hands of the insurgents, and then, upon further pressure, the king consented to invoke China's assistance. The response was most prompt and 3000 troops under Gen. Yi were despatched to A-San which became his headquarters. When China had determined to send troops to Korea, she gave notice (June 7) of her intention to Japan. This in accordance with the Tientsin treaty of 1885. On the very same day, Japan gave notice to China that she too would despatch troops to Korea. Minister Otori was in Japan at the time, but he promptly returned to his post in Seoul with a marine guard of 600 men, landing in Chemulpo the same day that the Chinese troops disembarked at A-San. The marines were soon replaced by regular soldiers and both Seoul and Chemulpo were occupied.

On the 14th. of July, Japan gave notice to China that the despatch of more troops to Korea would be regarded as a hostile act.

It is well to note here that when the Japanese troops appeared in the roadstead of Chemulpo, the Korean Government then invoked the aid of the other Treaty Powers to use their good offices to procure the withdrawal of both Chinese and Japanese troops, stating that the rebellion in the south had been suppressed. This appeal to the Treaty Powers was made under a clause in the various Treaties, providing "that in case of differences arising between Korea and a third Power, the Treaty Powers if requested to do so would exert their good offices to bring about an amicable arrangement."

The representatives of the several Treaty Powers promptly complied with this request and sent a communication to the Chinese and Japanese Legations respectively, suggesting the simultaneous withdrawal of the troops from both countries. The Chinese representative agreed to withdraw, while the Japanese Minister answered that further correspondence with the home Government would be necessary. On July 20, a demand was

made on the Korean Government to command the Chinese troops to leave the country, intimating that if no favorable response, agreeing to comply with this demand, were given within two days, decisive measures would be taken. The King of Korea was embarrassed by the situation. He had invited the Chinese troops to come to his country and unable to comply with this demand of the Japanese Representative, again urged upon the two countries the immediate and simultaneous withdrawal of their troops. Diplomacy had exhausted her strength and failed.

On July 23, Japan took the "decisive measures" as she had threatened she would. At five in the morning her troops marched to the Royal Palace, and the citizens of the Capital seeing this raised the war-cry. The troops marched on, an entrance was effected through the West Gate of the Palace, when the other gates were promptly opened from within. To the rear of the Palace, in an open field used for holding civil service examinations, an entrance also was made by the Japanese. As they were coming down the hill, towards the north gate of the Palace proper, they encountered the braves from Pyeng Yang. It was here that most of the real fighting took place. For a few minutes the firing was vigorous and the men were warning up to their work. The King, however, seeing the futility of resistance, ordered the firing to cease and surrendered. Minister Otori was not present at the taking of the Palace, but went there during the morning. The city was promptly occupied by the Japanese and the gates carefully guarded. In the afternoon the barracks, in the eastern part of the Capital, also surrendered without resistance. The casualties of the day were seven Koreans killed (six at the Palace and one at the barracks) and about twenty wounded. The excitement among the people was very great, high and low sought the friendly protection of foreign roofs and the supposed security of the country.

On the collapse of the Ming party, the Tai Won Kun was asked by the King to come to the Palace. He did so and took the helm. Events now developed rapidly. Seoul was securely guarded. Major General Oshima with 3,500 men marched south to meet the Chinese at A-San. We have space to give but the bare record of the chief events that followed.

July 25, naval affair off the Island of Phung Do. The transport *Kowshing*, flying the British flag, with 1,100 Chinese troops on board sunk by the *Naniwa Kan*, Captain Togo Hei-

bachiro commanding; the *Tsaochiang* and crew captured; the *Kwangyi* ran ashore, fired by her crew and abandoned.

July 29, battle of A-San and dispersion of the Chinese forces.

Between July 25 and 30, Korea gave notice of the renunciation of the Conventions between China and herself, it being understood that by this act she denied all claims to suzerainty asserted by China in these Conventions. With this act the Dragon flag went down in Korea.

Aug. 1, the King announces his intention to inaugurate certain reforms in his government.

War declared by Japan against China, and by China against Japan.

Aug. 4 Chinese troops occupy and fortify Pyeng Yang. Large reinforcements from Japan and troops moving northward. One division landed at Wönsan and marched westward towards Pyeng Yang.

Aug. 28, an alliance against China was formed between Japan and Korea.

The great battle at Pyeng Yang was fought Sept. 15th. The Chinese army, about 23,000 strong, was well entrenched in the city. The Japanese army, 17,500 strong, made the attack from four sides, and drove back the Chinese with great slaughter. During the night, the Chinese fled, panic stricken, and on the 16th. the victorious Japanese army entered the city. The loss on the Chinese side was about 2000 men, of whom 513 were taken prisoners; the Japanese loss, 516. With the fall of this stronghold and the flight of Chinese troops northward and beyond the Yalu, ended the war in Korea between the land forces.

On Sept. 17, the great naval engagement off the mouth of the Yalu, between the Japanese squadron, consisting of twelve ships, under the command of Vice-Admiral Ito and the Peiyang Squadron, consisting of fourteen ships and six torpedo-boats under the command of Admiral Ting, took place. The battle lasted for about four and a half hours. The Chinese lost four ships, the *King-yuen*, *Chin-yuen*, the *Yang-wei*, and *Chou-yung*. The loss, as given in the *Japan Mail* Supplement of Dec. 1, 94, was, on the Japanese side, 78 killed, and 160 wounded; on the Chinese side, 700 killed and 252 wounded.

Turning from the war to Seoul, the Reforms promised by His Majesty, were intrusted to a High Commission of seventeen.

The deliberations of this body are not completed and the results are not yet fully realized. One of the first visible results of the doings of this commission was seen in the prompt disappearance of the conventional long sleeve, and the appearance of the Korean policeman in foreign-made uniform. His apologetic air may have been due to the misfit of his uniform as much as to the novelty of his position. The new coins, silver and copper, were put into circulation. This coin is a great improvement over the copper cash and is already meeting with general acceptance in the capital. The greatest "reform," is taking place in the offices. Here the grinding is fast, fine, remorseless. It is estimated that over 17,000 persons, male and female, have had their names struck from the pay-roll. This number includes many attendants at the palace, eunuchs, ladies in waiting or "Secretaries" at the different offices to say nothing of gate-keepers, chair-bearers torch-bearers and so forth.

Oct. 20 His Excellency, Count Inouye arrived in Seoul and relieved Minister Otori.

During the fall, the depredations and lawlessness of the Tong Haks became very general throughout the southern provinces and extending as far north as the Whang Hai and Kang Wön provinces. Magistracies were attacked, burned, and looted. For awhile it seemed as though the Tong Haks would sweep every thing before them. Korean troops were sent to the infected districts, but the Tong Haks had the happy faculty of "disappearing"; at will only to "appear" at some other place. In December, after the resignation from office of the Tai Won Kun, the Government, supported by a few companies of Japanese soldiers, made a more determined effort to suppress these lawless bands. A number of engagements are reported to have taken place, particularly in the province of Chung Chong and at this writing (Jan. 1. 95 their power is broken and the force of law is again felt and will be recognized.

On Dec. 17 the following representative Cabinet was appointed by the king.

Prime Minister,	Kim Hong Chip	金弘集
Vice Prime Minister	Yu Kil Chun	俞吉濬
Minister of Home Dep't	Pak Yöng Ho	朴永孝
„ „ Law „	Sö Kuang Pom	徐光範
„ „ War „	Cho Heui Yon	趙義淵
„ „ Public Works	Shin Kei Son	申箕善
„ „ Agriculture and Commerce	Um Sei Yung	嚴世永
„ „ Finance	O Yun Chung	魚允中
„ „ Foreign Affairs	Kim Yun sik	金允植
„ „ Education	Pak Chung Yang	朴定陽
„ „ Household	Yi Chai Myen	李載冕
Vice „ „ Home Dep't	Yi Chung Ha	李重夏
„ „ Foreign Affairs	Yi Wan Yong	李完用
„ „ Finance	An Kyeng Su	安駟壽
„ „ Education	Ko Yung Heui	高永喜
„ „ Law	Chung Kyung Won	鄭敬源
„ „ Army	Kwon Chai Hyong	權在衡
„ „ Public Works	Kim Ka Chin	金嘉鎭
„ „ Agriculture and Commerce	Yi Chai Yon	李采淵
„ „ Household	Kim Chong Han	金宗漢
Inspector of Police	Yun Ung Yol	尹雄烈





## OBITUARY.

The late William J. Hall, M. D.

A traveller as he pushes his journey into the night is guided by the presence of a light held by a hand unseen; he enjoys its companionship and cheer as he moves on with sure footsteps. Scarcely does he realize its value, till suddenly it disappears and the traveller is left amazed at the depth of darkness around. So we feel in the death of our beloved brother Dr. Hall,—a holy life, shining brightly; truly, a guide has suddenly left our side and we are brought to know how great a place he had filled in our lives. Memory now fondly traces the character we loved. He was best known as a friend. He was as unchangeable as the oak. Familiarity never lessened the strength of the inwrought fibre of his friendship. Close association, that so often makes friends careless and indifferent, only bound him a more devoted worshipper at its shrine.

In boyhood he would part with his school friends at night only to wait with impatience for the next morning's greeting. Not alone for self-satisfaction, but with studied plans for their happiness.

Friendship he ever craved. A cool heart was his greatest grief and a sign for its immediate conquest. Many the flower, he unseen, dropped by love's hand on other's pathway. They came drifting over one like sifted flakes by breezes scattered from some near bloom-laden hedge.

He was a man of mighty faith. Though scrutinizing evil, and realizing obstacles, their import unable to fathom by reason, and though in view of but a grain of leavening right, he by an unconquerable faith waited for rights' fulfillment. In dangers and storms, or in safety and peace, within his soul ever reigned a great calm.

A man of fine executive ability, born to lead, with that rare gift for directing affairs and leaving others to feel that they were doing it all, holding in view the work of those around him with definite plans for its extension, yet never imposing his views upon others, unless called forth by counsel or compelled by duty. Ever deserving and winning favor, yet earnestly shunning notoriety.

Strangers met and respected him, acquaintances loved him, intimate associates revered the noble grandeur of his character. In that character he who mined the deepest found the most precious gems.

He stepped from us so lightly that we scarcely knew he was gone until we reached for a grasp of his warm hand and listened in vain for his familiar voice, or gazed upon the field of his recent labor in the north, hallowed by his suffering and final great sacrifice. It was a precious gift he made to Pyeng yang. Without a murmur but with rejoicing his life was given. Like O'Connell he labored for the freedom of men, and though a nation has not bowed before his name in gratitude for broken shackles, individuals have. He set in motion Liberty's wave in the hearts of some, that shall roll on till multitudes join the flood and this nation shall count him one of her benefactors.

On the lingering rays of his setting sun we behold a pattern for a holy life.

'His life was gentle and the elements so mixed in him that nature could stand up and say to all the world 'This was a man.' "

W. A. Noble.

The mortality in Seoul during November and December was very great,

Nov. 14. Mr. Julius Domke, Secretary of the German Consulate, aged 37 years.

Nov. 24, Rev. W. J. Hall M. D. of the Methodist Episcopal Mission, aged 35

Nov 21, Ivan Karneieff, sailor, Russian Legation Guard.

Nov. 30, George G. infant son of Rev. and Mrs. W. M. Junkin of the Mission of the Presbyterian Church South.

Dec. 8, Sergeant Henry Ellis R. M. L. I. of H.B.M. Consulate Guard.



## NOTES AND COMMENTS.

The first snow fell on the night of the 16th. of Dec.

\*

In Pyeng Yang only one house in a hundred is occupied.

\*

The Japanese are surveying for a railroad between Seoul and Chemulpo.

\*

The Tai Won Kun after holding office nearly four months resigned and retired.

\*

General Dye and Col. Nienstead are drilling the Royal Guards in the Palace grounds.

\*

Seoul is to have a bi-lingual daily under the joint editorship of a Korean and a Japanese.

\*

Booths are to be removed from the streets of the Capital. We approve. Now for the gutters.

\*

Gen. C.R. Greathouse has been appointed Adviser to the departments of Foreign Affairs and of Law.

\*

The drought, with the exception of one shower, lasted from Aug. 31st to the middle of December.

The Sunday Sheet, or Calendar published by the Korean Religious Tract Society is on the market.

\*

In one afternoon two Nimrods flushed twelve pheasants within a mile and a half from the city wall.

\*

The Rev. H. G. Underwood, D. D. was elected Chairman of the Annual Meeting of the Presbyterian Mission.

\*

Dec. 10, the Court Gazette announced the pardon of those engaged in the riot of 1884. "My king excused me," the Korean put it.

\*

K. Matsui, Secretary of the Japanese Legation for the past four years, left Seoul on Dec. 19, and his place has been filled by Mr. Ek Hioki.

\*

The Albion Date Book for 1895, published at the English Church Mission Press, is out. The matter and form are good and we extend congratulations to the publisher.

We venture the prediction that for some time to come the average

Korean will mistake the cutting off of his top-knot and donning secondhand foreign clothes for "civilization."

\*

Arrived at Chumelpo Nov. 26 per str. Higo Maru, Rev. E. C. Pauling to establish a Mission in Korea under the auspices of Rev. Dr. A. J. Gordon's (Baptist) Church of Boston.

\*

We wish it distinctly understood that we cannot be held responsible for the spelling of Korean proper names. We invite discussion of this subject and hope some standard may be reached.

\*

To Mr. W. D. Townsend is due the credit of being the first to introduce the horse and dray into Korea. He has two carts in use in connection with his rice cleaning establishment.

\*

We learn that probably the following steamers will be kept running between Kobe and Korean ports by the Nippon Yusen Kaisha; viz. the *Higo*, *Toyoshima*, *Chow Chow Fu*, *Velox* and *Boynton*.

\*

The Japanese population of Chemulpo, Korea, at the end of October last is reported to have been 1,701 males and 1,076 females, occupying 453 houses.

At the public meeting of the Korean Religious Society held Oct. 21 nearly four hundred dollars were contributed by the people of Seoul. The Korean Christians gave over 55000 cash as their first offering. Well done!

\*

Mr. R. T. Turley, agent of the British and Foreign Bible Society visited Seoul in December and re-opened the Society's Depot at *San'g Tou Ou Mool* (상두우물) in Chong No. The publications of this Society may be purchased there.

\*

His Majesty, the King, during his recent illness was attended by Dr O. R. Avison, the court physician. The Queen, also, was attended by Mrs. H. G. Unlerwood, M. D. and Her Majesty presented her with a handsome sedan chair which she herself had been accustomed to use

\*

Dec. 1st. Telegraphic communication for the use of the general public was re-opened between Chemulpo and Nagasaki. Thanks are due the Japanese Military authorities for their courtesy in forwarding messages gratis to points in and out of Korea during the interruption of ordinary telegraphic communication.

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스 과 지 날

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BY

JAS. S. GALE, B. A.

This book, just published, deals with Korean verbal endings and connectives, the part of the language found to be specially perplexing. Accompanying are 1000 sentences illustrative of these as well as of native custom and superstition.

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TELEGRAPHIC ADDRESS,

Whymark, Kobe.

Korea Inland May 15, 1975 (#44)

## Buddhists Hold History's Largest Mass

More than 15,000 monks and followers of the Taego-jong Buddhist Order coming from all parts of the country held history's largest mass at the Changchung Gymnasium in Seoul on April 8. Dubbed "Grand Mass in prayer for Revival of Buddhist Faith," the huge congregation pledged a devoted effort to root out social irregularities which hamper revival of Buddhism. In the name of the nation's 10 million Buddhists, the rally adopted a five-point resolution, which urged all Buddhists to be faithful to the doctrine of Buddhism. The Buddhists also discussed the project of constructing a Buddhist Hall for modernization and popularization of Buddhism.



Priests and laymen of the Taego-jong Buddhist Order held a mass rally at Changchung Gymnasium for the revival of Buddhist faith.

## Visitors From Abroad

... d'Okwatsegue, foreign

Seoul on





# WON BUDDHISM



1973  
VOLUME II NUMBER 6  
KOREA

# WON BUDDHISM

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**EDITORIAL****Religious Life**

Saint Mencius, a Chinese Confucian said that in ancient times there was a mountain called Mt. Cow in the suburbs of the capital of Che. Originally the mountain was beautiful, covered with a dense growth of trees. People, however, began to cut the trees, and sheep and cows trampled around on the mountain. Finally, the mountain became naked. Likewise, the mind nature of human beings was originally beautiful and gentle. However, due to greediness, our mind gradually became filthy as is the case of the present time.

Human beings, therefore, must constantly strive to overcome desires for materialistic things through spiritual cultivation and moral practice in order to restore the original gentle mind. A mind greedy for materialistic things is like a field in which weeds grow thick and dense. We must eliminate those weeds from our Mind Field, clearing it, and grow useful crops by religion and Morality. The cultivation of a new Mind Field by religion or morality may be called practice of the Way or religious life. Sometimes people misunderstand the meaning of practice of the Way; they are apt to think that to practice the Way is only to get rid of weeds from the Mind Field. The right cultivation of mind, however, is to produce a lot of good crops from the cultivated mind.

Religious life neither means escaping from mundane life nor seeking for temporary comfort outside of practical living. It means doing one's best in everyday life with the right mind, and it also means making a good relationship with other people; keeping from selfishness and egoism by doing others good with an altruistic spirit.

In an ancient time, a minister of China visited the Master of a meditation sect. He said to the Master, "You left the mundane life and became supramundane. That is why you can practice meditation. However, it is impossible for me to practice meditation in the mundane life because of the busy schedule of everyday business." The Master raised his voice, saying, "The very spot you are standing is the practicing place of meditation. Everywhere is for our moral training and everything we do is our moral practice. You ought to do your best for your people so that they may enjoy their happy life. And also you should keep from egoism and selfishness. And then you will

## WON BUDDHISM

be the man who is practicing meditation in the right way." A complicated workshop is itself the place for our real moral training.

For our mindtraining, there is neither any special place nor time. Wherever or whenever we happen to be and whether we are moving or being quiet, mind training must be constantly practiced, twenty-four hours a day. True religious life can be achieved through training in real life. The basic requirement for religious life is mind training. It is not enough for people living a religious life only to believe and pray blessings for themselves.



A hearse of Mrs. Hawoon Park, wife of the Venerable Sotaesan, the founder of Won Buddhism is at the front of the Everlasting Memorial Hall on the way to her resting place, the cemetery of Won Buddhism where all Won Buddhist ancestors have been berried. She passed away last 7th January at the age of 83. The hearse is entirely covered by beautiful white paper flowers made by young lady devotees.

## What is the meaning of 'Grace' in Won Buddhism?

by Prof. Pal Khn Chon

Among the thoughts of Won Buddhism, the thought of 'Grace' is one of the most fundamental principles. It is expressed in the Four Graces. What, then, is the meaning of 'Grace' in Won Buddhism?

The word *Grace* is usually accompanied by the concept of harm. All phenomenal things are accompanied by relative things; Grace is usually accompanied by harm. The Four Graces, the Grace of Heaven and Earth, The Grace of Parents, The Grace of Brethren and The Grace of Law, when viewed in their entirety, are Graces, but, in some cases, they are partially accompanied by harm.

For example, The Grace of Heaven and Earth is the mass of Grace, providing us with air and light from the sun and the moon making it possible for us to live. Sometimes, however, a harm, such as a natural calamity, appears from it. The Grace of Parents, gave us life and body, fed and educated us through all hardships. This is also an immeasurable Grace. On some occasions, however, parents desert their children.

The Grace of Brethren gives us mutual assistance and reliance through individuals carrying out their occupations, exchanging what they have produced and mutually instructing each other. But sometimes they fight and harm each other. The Grace of Law is also an immeasurable Grace through which all people establish peace and order in this society and the world. It shows the religion, morality and law of saints, and the policy, sociology and law of nations and societies all of which teach people the right rules of humanity. Occasionally, however, the waywardness of improper law and evil law makes everyone suffer.

In Grace, then, there are two sides from the phenomenal point of view; one is Grace and the other harm. In Won Buddhism, however, Grace does not have the relative meaning of harm but it has the more original character; it means the vital truth itself, or, that indispensable mutual relationship without which existence is impossible.

1) We call the vital truth itself, Grace. In 'The Principle of Indebtedness to Heaven and Earth' (*The Canonical Eextbook of Won Buddhism*, pp. 8-9) the meaning of Grace is expounded as fol-

lows; ‘.....’

It is a general truth that there are ways and virtues in Heaven and Earth; the automatic motion of the great organ of the universe is the way of Heaven and Earth, and the results of the operations of the ways are virtues of Heaven and Earth. The ways of Heaven and Earth are extremely bright, sincere, righteous, proper and natural, vast and immeasurable, eternal, containing neither good luck nor bad, and no pride abides in their offering of benefits. All things retain their lives and their shapes, owing to the great virtue that results from the operations of the great ways.’

From this point of view, Grace is meant to be the Way of Heaven and Earth which appears when the great organ of the universe moves automatically, and the virtues of Heaven and Earth which are the results of the operation of the Ways of Heaven and Earth. In other words, the operation in Truth of the eight ways of Heaven and Earth (mentioned in the previous lines) is itself grace.

The operation in Truth of the eight ways of Heaven and Earth is the very substance of the operation in Truth of Il-Won-Sang (The Circle) and also the operation in Truth of all Four Graces.

The meaning of the Grace of Parents, the Grace of Brethren and the Grace of Law is the same. These three Graces of the Four Graces are as vital as the Grace of Heaven and Earth because of the operation in Truth of Il-Won-Sang. Grace means the Truth itself, that each of the Four Graces become vital on the basis of the truth of Il-Won-Sang. In other words, the mutual relationship itself through which things can exist is called Grace.

This Grace is explained in ‘The principle of Indebtedness to Heaven and Earth’ (pp. 8-9, *The Canonical Textbook of Won Buddhism*) as follows....:

If one should wish to know how much one is favored by Heaven and Earth, one has only to reflect on whether one can have one’s being without Heaven and Earth. However stupid and slow-witted one may be, one soon realizes that life without Heaven and Earth is an impossibility. Therefore, if that is so, what greater Grace can one know than Heaven and Earth?

As this shows, the fundamental meaning of the Grace of Heaven and Earth exists in the basic relationship between people and Heaven and Earth. Plainly, Heaven and Earth must exist for this basic

relationship to exist. This basic relationship for existence means that we can live only in this relationship, which is called grace. In other words, the Grace of Heaven and Earth, without which we cannot live, supports our existence by its relationship to us as the origin of our lives.

Therefore, we are not unduly concerned upon meeting a phenomenal relative grace or a relative harm such as a natural calamity. Grace means the existence itself of Heaven and Earth and the existing relationships.

And also Grace is explained in 'The Principle of Indebtedness to the Grace of Parents' (pp. 12-13, *The Canonical Textbook of Won Buddhism*) as follows . . . .;

If one wants easily to know how much one is indebted to the Grace of Parents, one should try to imagine whether birth is possible without parents and whether one could manage one's own helpless infancy; one will recognize that one cannot. If one cannot born or develop without parents, what could ever be a greater grace?

As this shows, the basic meaning of the Grace of Parents indicates the basic relationship of existence that without parents our bodies cannot exist. We call this basic relationship of existence Grace. In other words, it is impossible for us to have our body and life without parents. This relationship with parents is the basic relationship, and we call this grace.

Therefore, any relative grace or harm in a particular case, such as the kind care of children or the abandonment of children is not unduly regarded. From the fundamental point of view, the very existence of parents and the relationship of existence which is brought about by the relations between parents and children is the Grace.

From this standpoint, parents are not only our genetic parents but they are all of the parents who took care of us when we were still at a helpless age. The Grace of Parents, therefore, is protection, itself, by any person when we were too young and weak to protect ourselves.

Grace is also explained in 'The Principle of Indebtedness to the Grace of Brethren' (p. 15, *The Canonical Textbook of Won Buddhism*) as follows . . . .;

If one attempts easily to know how one is indebted to the

Grace of Brethren, one should consider whether it is possible to live at a place where there are no human beings, no birds and beasts, no trees nor grass; then one will realize that life without them is impossible. If one cannot live without the help of these brethren, without relying upon them, and without their supplies, what could be a greater Grace?

Thus the basic meaning of the Grace of Brethren is the fundamental relationship of Brethren with us. We call this fundamental relationship Grace.

In other words, we cannot live by ourselves; we must interact with our brethren while we are working in our own positions. This fundamental relationship without which we are not able to exist is Grace.

Therefore, the phenomenal appearances of a relative grace which seems to be profitable to us, or a relative harm like fighting with or insulting others are not given undue attention. From the fundamental point of view, we call Grace the existence, itself, of Brethren and the basic relationship of existence which makes the continuance of our lives possible. Grace is also explained in 'The Principle of Indebtedness to the Grace of Law' (p. 18, *The Canonical Textbook of Won Buddhism*) as follows. . . . ;

If one tries easily to know how much one is indebted to law, one must think whether it is possible to live in peace and order without the law of moral training for the individual, the law of household affairs, the law with which to govern a society and a nation, and international law with which to govern the world. One will recognize without fail that no one can live without these laws. If one cannot live without them, what could be a greater Grace than these laws?

As this passage shows, the fundamental meaning of the Grace of law is the basic relationship of Law with people, which is indispensable for keeping peace and order in our lives. In other words, either the laws of religion and morality or the laws of a country and a society which maintain the peace and order of individuals, home, societies and countries; all those fair and just rules of humanity are themselves Grace.

Therefore, a good law which gives us a phenomenal and relative grace or an improper and bad law which, in some cases, gives us



hardships is not given undue attention. But on the basis of fundamental meaning, we call the right and fair law of humanity Grace, which, by its relationship to us, maintains peace and order among us.

Thus, I have stated the meaning of Grace in Won Buddhism. The Grace in Won Buddhism is rather meant from the fundamental standpoint of truth than from the point of view of phenomenal Grace. That is, the vital Truth itself by which, on the basis of the operation of the truths of Il-Won-Sang, all things co-exist, is Grace. And also, the basic relationship, that nothing is able to live without the existence of other things, is called Grace.

### The Ideal Garden of Happiness

by Prof. Song Chun-Eun

*The ultimate motive for founding Won Buddhism exists in creating a limitless and everlasting Garden of Happiness. What, then, is the meaning of the Garden of Happiness in Won Buddhism concretely? I shall try to outline the ideality of Won Buddhism.*

Fifty-eight years ago, the Great Master Venerable Sotesan attained the Great Enlightenment after a hard and difficult disciplinary life of searching the way. He was twenty-six years old at that time.

This event occurred in Ryung-Kwang, Chun-nam Province, a very remote place upon which none of the benefits of civilization had been bestowed. However, the Law to which he was enlightened had universality; the intelligent or the ignorant, the old or the young, all people began to accept his law.

Sotesan saw the speedy development of material civilization and the inclination of the people toward the outward development of civilization, and he worried about this one-sided development of civilization. He dedicated himself to establishing a new morality, the inward development of civilization, throughout his life.

His Enlightenment teaches us from various angles; his dedicated effort to attain the Way before the Enlightenment, which should be a model to those who search after the Way. And also, the greatness of his Enlightenment can be shown through the firm establishment of the thought of Middle Way, Oneness, and subjectivity.

The Great Master, by revealing the Truth of Il-Won which is the source of all distinct things, suggested the original place where all different things such as various religions, sacred and vulgar things, reason and matter, moving and being still, mind and matter can meet. Whereupon, the prejudiced faith and narrow way of thinking naturally broadened; terminal thoughts return to the original point.

The greatness of his Enlightenment also exists in its thought of Middle-Way. Founder of a new religion and a new morality as he was, he kept the attitude of Middle Way; he was inclusive and kept other religions and teachings side by side.

He kept every thing in equilibrium; such as science and morality, soul and body, Three Fold Trainings, faith and practice, the truth and practical life, the inward and outward practice. His thoughts and actions avoided any one-sided inclination.

Another teaching of his Enlightenment is the establishment of a stable identity. Human beings disregard the true and original self but pursue the outer world. To recover his "self" is a more important thing; he who has recovered his "self" should operate all things. This idea is well shown in the 'Motive of Founding Won Buddhism' in *The Canonical Textbook of Won Buddhism*.

The Enlightenment of the Great Master gave the human race the opportunity to be led into the vast and limitless Garden of Happiness.

What was the ideality of the Garden of Happiness of the Great Master? All religions contain ideality of this kind. They aim to realize Nirvana, heavenly pleasure, Buddhahood, Province, Salvation, Nature, Oneness with Heaven, etc.

The ideality of the Garden of Happiness of the Great Master can be explained from various points of view concretely. Here, however, I shall try to discuss its nature in a general way and to reflect upon the idea of the Garden of Happiness of the Great Master.

Generally, the ideal society which Won Buddhism aims at is the one that the moral civilization and the scientific civilization are keeping pace with; the moral civilization means all the practical civilization including religion, and the scientific civilization includes all technical civilization. The former aims at spiritual happiness by diminishing spiritual sufferings. The latter is the way to acquire a comfortable life by diminishing sufferings of material life. All human beings living in the practical world have both spirit

and body. Perfect or not, they need to have both directions.

Some would think that the object of morality should be goodness or righteousness, but not happiness. However, we can regard goodness or righteousness as required means to achieve the Garden of Happiness of Society. This is because the common Garden of Happiness can not be established without order and some sacrifice.

If the world makes progress with the moral civilization which keeps pace with the scientific civilization, such a world will be covered by both generalized moral civilization and the scientific civilization. This is the vast Garden of Happiness, where religion and moral civilization are not only for some place or people but for all of the human race. Then the Garden of Spiritual Happiness will develop limitlessly.

We can regard the spread of material civilization as paralleling that of moral civilization.

Still, material civilization is only for some people or some places making a great Gap between the developed and the undeveloped. However, if material civilization progresses until it becomes generalized, then the comfortable and vast Garden of Happiness will be a reality. The word *vast* implies, *Widespread*.

These two civilization cooperate or check each other contributing to the human race with a great deal of benefit. Such is the Garden of Happiness, which should be realized in society as our ultimate expectation on the earth.

We emphasize the parallelism of moral civilization and material civilization. But the moral civilization must operate the material civilization as master of the two. Spiritual happiness is the original happiness and material happiness is subordinate. The outward practical world, or our material life, however it may be improved, can never be sufficient to satisfy every person. Moreover, as far as our practical life is inseparable from the material world, we can not escape from sufferings. Accordingly, even though neither spiritual happiness nor material happiness should be neglected, the more perfect Garden of Happiness is to be established through the original happiness, the Garden of Happiness of religion and morality in the mind of human beings. The Garden of Spiritual Happiness is classified into three parts concretely.

First: Absolute Transcendental Happiness. In this class, mind is not disturbed by any material things, times and places, all distinc-

tive things, good or bad occasions, pleasures or sufferings. This is the perfect transcendental world, and the World of Truth. We can reach this world of Truth through being one with the Il-Won (O), the circle, which is the Absolute origin of the universe. When the partial ability to transcend things in the material world is extended, it grows to the perfect transcendent power. When pleasure and suffering are both forgotten, it is said to be Absolute Happiness. Also, in this class, mind transcends entirely being or non-being, birth or death, good or bad. Even the conception of transcendence is transcended. This is the vast spiritual Garden of Happiness.

Second: Another kind of spiritual Garden of Happiness is the Garden of Happiness of Acceptance. Concretely, acceptance and practical use are synthesized in this Garden of Happiness. Actually, this Garden of Happiness usually exists side by side with the Garden of Happiness of Transcendence which is One with the Absolute Source. We have to live in this world of distinction and it is unavoidable to come in contact with all distinct things. Acceptance means that we do not avoid but accept anything that we come across with a calm and peaceful mind. That is, one can stay at peace regardless of the circumstances. Practical use means to make use of all distinctive things and to extend happiness to all times and all places.

Things, times, places, and all relative things like moving and being still, good or bad occasions, suffering and pleasure, are, without exception, used to establish a Garden of Happiness. In the past, there were many religious people who were sceptical about the contribution of the relative material world; these people asked, "Will it do any good to achieve the real Garden of Happiness of the human race from the religious point of view?"

Accordingly, they put emphasis on the Next Life or on avoiding the practical life. However, the Garden of Happiness will be realized by transcending or making full use of the Next or the practical life, sacred or vulgar things freely. In this Garden of Happiness of Acceptance, it is not necessary to negate physical life or joy and anger, pleasure and grief. Instead, it is accepted, made use of and revived. Material things and technical science are not cast away but made use of in a proper way. The relative things are accepted in the Garden of Happiness of Transcendence and are utilized in a most profitable way. When Transcendence and Utilization keep pace, the practical world becomes the Garden of Happiness. This is called the vast and

limitless Garden of Happiness of Acceptance. The Absolute Garden of Transcendence and the Garden of Happiness of Acceptance cooperate with each other. Together, these two Gardens of Happiness are the world of Happiness of Law, which is obtained individually through one's own moral practice; this is possible even though people or society, in general, do not achieve the Garden of Happiness.

Third: The final Garden of Spiritual Happiness is the Garden of Happiness of Morality, which is attained in wide scope through generalizing moral civilization. This may be called the Garden of Happiness of Ethics. It is not an individual Garden of Happiness which is achieved by some distinguished great spirit through his moral practice. It is the Garden of Happiness of Society which is attained by the realization of morality by all the people of society. By realizing the Garden of Happiness of Morality, religion can demonstrate its usefulness to society in a positive way.

Despite these things, widespread acceptance of the Garden of Happiness of Morality or Ethics still seems to be very far away. The Garden of Happiness of Society can not avoid relativity. Perfection is almost non-existent. The Garden of Happiness of Society, however, is more realistic and has more practical effectiveness in living. In this point, the Garden of Happiness of Society is more positive than the Garden of Happiness of Transcendence and of Acceptance.

Generally, the Garden of Happiness of Morality or Ethics will be connected with the Gardens of Happiness of Transcendence and of Acceptance, when it has become widespread.

It is possible for the Garden of Happiness of Society to perfect itself by generalizing the Garden of Happiness of Materials which is produced by scientific civilization, in addition to generalization of the Garden of Happiness of Morality (Ethics). This kind of Garden of Happiness of Society is called the Garden of Absolute Happiness on Earth or Province on the Earth.

In brief, the Garden of Happiness of Won Buddhism is sought in the parallel between the Garden of Happiness of Spirit and the Garden of Happiness of Materials.

\* \* \* \*

Channa

by Adrian Kittner  
(Won Tao-Sil)

Sit quietly without straining, watch without expectation, as the complex thoughts filling our minds gradually settle and become calm. Just as a muddy pool, if left alone and not disturbed will gradually become clear naturally, so too will our minds return to their natural state of quiescence. In this state all is known with no one knowing. All is seen with no one seeing. It remains beyond.

beyond color or lack of color

beyond shape or lack of shape

beyond form or lack of form

beyond taste or lack of taste

beyond touch or lack of touch

beyond odor or lack of odor

beyond sensing or lack of sensing

beyond merit or lack of merit

beyond good or lack of good

beyond evil or lack of evil

beyond guilt or lack of guilt

beyond law or lack of law

beyond Dogma or lack of Dogma

beyond ego or lack of ego

beyond Dharma or lack of Dharma

This mind transcendent over all dualities and concepts is the great liberation itself. Nothing but mind is conceivable. In truth it is mind which, when uninhibited conceives all that comes into existence.

Haung Po the great Chinese Zen master said: "Mind is that which you see before you — begin to reason about it and you at once fall into error." Indeed it is only by going beyond the limits of dualistic conceptual thought that the Way is attained. To know if this is so all that is needed is to sit quietly without straining, watch without expectation and look within your own mind.

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## The Trend of World Buddhism

by Dr. Makida Teiryō

The theme given to me is a large one — *The Trend of World Buddhism*, but I'd like to speak briefly on several topics of current daily happenings. I have learned that religious meditation in America, as well as researches on Buddhism in England, and even in East Germany, has been very popular recently. Although the researches on Buddhism in America are deep enough, we can not regard such philosophical researches as a religious Buddhism practicing "Buddhism".

I think the popular religious meditation in America is thanks to Channa Philosophy written by Suzuki Daisets, a Japanese. The Americans generally view Buddhism in only one direction, not in the direction of daily-life Buddhism we Orientals have been practicing.

Sometimes we can gather some fragments of information about Buddhism in the Communist World in Time or Newsweek published in America. The other day, I read an interesting article in Time. According to this weekly magazine's photos, there are great temples of Lamaism in Siberia and Outer Mongolia. But the monks in these temples are all over seventy years of age. Such is the general tendency of Buddhism in Communist Society today led by Russia.

Sixteen years ago, in 1957, I took a trip to Red China for two months. It was the first trip after the territory had been communized after World War II, though I once stayed at Shanghai to study Buddhism in a university.

At the time a lot of monks came out to receive our party. Everywhere in Kwandong, or in Peking they greeted us. At first, we were surprised at such a popularity of Buddhism in Peking and wondered how Buddhism could be so widespread in the Communist World. Such a doubt, however, was solved less than a day after we reached Peking. Only when, we were told, foreigners visited the land could such a sight be seen.

Our party was led to visit only two temples in the suburbs of Peking by the tourist company. We were not allowed to see any more temples. At the end of November, in 1957, I visited shanshu-sheng, where the ceremony for the completion of the temple Hyun-

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jung-sa was being held. This temple was said to occupy the most important position in the history of Chinese Buddhism and to be indispensable to the idea of Jyodo sect in the country. Contrary to our expectation, however, we could not find a single Buddhist present at this spectacular ceremony. It was surprising in the extreme that to Buddhist should have attended at the ceremony for the completion of the temple built with so much effort. After seeing this, we finally realized the real situation of Buddhism in the communist world.

The first American researchers of Buddhism who traveled to China were Mr. and Mrs. Strong. They were a young couple studying Buddhism at Chicago University: they traveled around China for six weeks. According to the reports of this couple, they saw only one or two Buddhists during their entire trip.

Until recently the Buddhist Association in Peking has been locked, so that nobody can enter it. Moreover, the signboard on the gate is missing. From these illustrations just described, I have concluded that Buddhism is by no means a religion the communist government really recommends and that it is just a means for propaganda to show foreign visitors that there is Buddhism, but in name only.

Consequently, we can conclude that the pious religions are available only in the free world. Both Korea and Japan have received the idea of Buddhism from China. In China, Lamanism was once very popular in Mongolia and Tibet, but nowadays this religion is almost non-existent in these places. We can easily conjecture the state of religion in the communist world just by thinking about the present situation of the Dalailama, or leaders of Lamanism in Tibet.

When we come to think of such a situation, we know that religions have flourished remarkable in the free world, such as Korea, Japan, Formosa, Thailand and Ceylon, where we can have faith in and appreciation of Buddhism with perfect freedom. Today in these countries original Buddhism can be often found as it was, but the free activity of Buddhism is also pursued in these areas.

In Japan, the number of temples is more than 7500, and the number of Buddhist universities is over thirty, including women's. There are also Buddhist students called Buhhiman. The number of those who have become followers of Buddha has reached several



hundred thousand. Such a statistical analysis, however, can not prove a nation's prosperity with regard to Buddhism.

In Thailand, Buddhism has become a state religion. In Burma and Ceylon national affairs have been conducted by means of Buddhism in spite of their socialistic political systems.

In Burma and Thailand all of the people have the idea that each of them should be a Buddhist monk, or nun, even if only for a short time in the course of his or her lifetime. If it is known that a man is to become a Buddhist monk, all of villagers gather to congratulate him holding bannres in their hands.

This is like the custom that those who were joining the army after their physical examinations for conscription were blessed by the people in their village during the war in Japan. Today the ceremony in Burma and Thailand has been reconsidered because of financial problems associated with it.

As far as Japanese Buddhism is concerned, we can say that it is a sectarian Buddhism. There are scores of sects including Jyodoshu, Jyodoshinshu, Sodoshu, Rinzaishu, though it is impossible to know the exact number.

In each sect, the chief Buddhist and the general secretary are leading their religious order. The main problem in Japanese Buddhism is the traditional heredity of the chief monk of the temples. And we may safely say that this evil practice should be abolished in Japanese temples. Time has been conveyed through the minds of the general public, not through heredity. Although at one time heredity was regarded as a principle in religion, the hereditary system for determining the chief Buddhist in a temple does not always produce good result these days.

There have also been several problems in the Buddhist Universities, especially within the Buddhist Departments. As is well known in Japan, the college students of the national universities are more promising than those of the private universities, because the national universities possess more sufficient study materials and require less school expenses than do the private ones. Buddhist colleges and universities have increased in number during the past ten years.

I graduated from a Buddhist University, a university in which

one member of the teaching staff is Professor Edani who is attending this seminar with me. There were only two departments at the Buddhist University when I was there. But today, there are more than one thousand freshmen registered at the university. The university consists of several departments: Buddhism, Buddhist Elysium, Japanese Literature, Japanese History and Primary School Education. A lot of Buddhists from temples have entered the Buddhism Department, which is the most important one in the university.

Since I have given lectures at a Buddhist University, and have opportunities to listen to the students, I know their problems well. It is necessary that the university should receive Buddhism on the basis of learning.

However, the spirit of Buddhism is one thing, and the learning of Buddhism is another; understanding Buddhism for learning is quite different from cherishing the spirit of Buddhism in the bottom of one's heart. The widespread Buddhism in Buddhist Universities does not show the pervasion of the spirit of Buddhism deeply into the university.

There are also a considerable number of Christian colleges and universities in Japan — Dosisha University, in Kyoto, Kwansai Gakuin University, in Osaka, Kwanto Gakuin University, in Tokyo, etc. These Christian universities were founded originally to train those who would engage in Christian mission work — evangelists and missionaries. Naturally, therefore, the key station of these universities is the Theology Department. But only three or four Christian universities are equipped with a Theology Department. To cite an extreme case, the Department of Theology was abolished in Kwanto Gakuin University in Tokyo. In Dosisha University, the students majoring in theology are few in number and poor in quality, they say. As is shown above, the Theology Department, which should be placed in the highest position, is, in fact, in the lowest rank of the university.

Naturally, the abolishment of the Theology Department will have a bad effect upon the Buddhist Universities. Ryukoku University in Kyoto, which is under the management of Nishi Hongwanji, a religious order, has the longest history among the Buddhist Universities. It has added several main divisions such as law and economics during the past ten years in order to push a large number of graduates into the educational circles. The number of students in the Buddhist Department to the rest of the students is in the proportion of one to ten.

Furthermore, able students will not major in Buddhism. This fact has naturally resulted in several problems in the study of Buddhism in colleges and universities.

Yet Buddhism has always been a guiding principle in our daily lives, and its fundamental spirit is that it is alive in our everyday lives. Recently a lot of books on Buddhism have been published. The number of books does not always run parallel with the prevalence of Buddhism. Although the study of Buddhism is very popular in Buddhist universities, it is doubtful, indeed, if many students really experience and practice the genuine spirit of Buddhism.

Much publication has been made on Buddhism in the sense of learning, not in the sense of religion. Today, reading about Buddhism is said to be in great vogue among the public. Books on Buddhism, written in easy style, sell well in the bookstores, but all of the authors are not Buddhists.

Among these publications, as you know, is the "Iwanami Library", in which is a series of books Siso Taikei, which contain many important ideas of old Japanese high Buddhists such as Kobo Taishi, Denkyo Taishi, Nichiren. To the end of each book are attached detailed notes. This series is also called Soryo Taikei because of an absolute majority of Buddhist authors. It is through these books that Buddhism has been spread widely and easily to the public. After all, this fashion of reading has become one of the phenomena in Japanese society.

As is widely known in the modern world, Japan has achieved great economic development during the past ten years. In spite of prosperous economic growth, it has faced a serious spiritual crisis. Today the traffic in Seoul and other cities has increased greatly compared to what it was three years ago when I visited Korea and its famous temples for a period of three weeks. In Japan, clothing is spotlessly clean, as never before, but the sky is by no means clean. The sky of Tokyo is dirty, uncomparable to the sky of Seoul. Whenever I make my monthly visit to Tokyo, I usually get a headache because of the crowds of people and the heavy traffic. These circumstances generally lead Tokyoites to suffer from bronchitis.

This being true, however wealthy a man's life may be, his spiritual discontent may grow more and more; economic development has nothing to do with spiritual realization. What is man living for? and how? Is he destined to leave the world some day?

During my four-day stay in Iri City, I have learned the general outline of Won Buddhism from the persons concerned with Won Buddhism and from the professors of this university, even though I don't understand Korean.

I have also learned that the doctrine of Won Buddhism is always living with Buddhism and Buddha, and that it leads a man to pious living inseparably related to everyday life. From ancient times, a sutra has been known to be difficult to understand. In Japan, a sutra is so difficult that nobody wants to chant it; it is not written in Japanese.

King 'Sung' of 'Bak-Jae' — one of the ancient Korean kingdoms — introduced Buddhism into Japan for the first time. My present journey, and the one I made three years ago, have further convinced me of this fact. Afterwards, Japanese Buddhism came in contact with Chinese Buddhism. In Jyodoshu, to which I belong, Jyodo Sanbukyo is an important sutra which was translated by Kumarajiva, a Chinese, more than 1300 years ago. It is funny that a sutra translated by a foreigner should have been handed down by our people until now.

The Japanese college students today, however, are not able to understand this sutra because of their limited knowledge of Chinese characters. As a result, they have to read Katakana, a unique Japanese phonetic alphabet, attached to each Chinese character.

In view of this fact, the Sutra of Won Buddhism has been modernized to fit everyday life; it is written in simple Korean so it can be understood by everyone; a secondary form translated from an original sutra is unnecessary. It is with great pleasure that I find that Won Buddhism has advanced in one of the most essential points in Modern Buddhism. Are we supposed to find any real meaning by just reading the phonetic symbols of the sutra written in Chinese characters without understanding any of its contents? By no means! This kind of sutra is just adornment for religious rites, funeral rites for example. But, even on that occasion, I think, the sutra should be one which can be well appreciated by the deceased.

Actually, this problem has been taken into account by the Chogye sect in Korea for a long time. Three years ago, I visited Center of Translation Sutra annexed to Dong Kuk University, where I found several scores of ancient sutras translated into 'Hangeul', the Korean alphabet, for publication. We are not without such a campaign in Ja-

pan. This is also under the category of a word by word translation.

In fact, the sutra should be understood and digested after reading so as to be indispensable to everyday life. At the rituals of Won Buddhism yesterday, I had the opportunity to learn about the new sutra of Won Buddhism.

Now, I must combine these several tendencies of World Buddhism into a conclusion. In communist society, Buddhism is not more than an ornament for the purpose of propaganda, whereas in the free world it has developed faithfully. Even in the free world, however, we can find some problems, one of which is that Buddhism is very conservative in every respect, not to speak of the sutras. The real Buddhism should not be conservative; it should be living with existing human beings.

It is by no means to be recommended that a sutra which was translated one thousand and several hundred years ago be read today without any reconsideration. Recently in China, much effort has been made to frame sutras suitable to the Chinese.

Likewise, Buddhism should be in keeping with social progress, and have an intimate relationship with everyday life. Water stagnating in one place will be rotten in the long run. Yesterday, I took a short rest by a clear irrigation pond on the way back from the visit to Khm-San Temple. All the time, there appeared gentle waves on the surface of the pond caused by a light breeze. The water of the reservoir, which was formed by storing stream water, was, in turn, flowing down to a rice field. It never stayed at one place, but changed itself day after day. Like rotten stagnating water, Buddhism will finally be corrupted if it becomes indigenous to one place.

In one sense, the movement to renew Buddhism means that Buddhism should have a close relationship with our daily lives.

I have traveled to most of the countries within the Buddhist Cultural area, except Indonesia. Though Indonesia is a Moslem country, Buddhism is found to a minor extent among Chinese residents in the country. During my travels, what I have been most impressed with is that nearly all countries, including Japan and Formosa, have exerted great effort to develop new Buddhism.

To be sure, this new movement has been revealed in the form of Won Buddhism in Korea. I was invited to take part in the Buddhist Seminar by Won Kwang University. Truly, I had little information

about Won Buddhism until I came across one of the delegates of Won Buddhism in Hong Kong three years ago, and was informed that there were two sects in Korean Buddhism — the Chogye sect and Won Buddhism. Unfortunately, at that time, I did not visit Iri city where the Won Buddhist Headquarters is located. I wish to express my deep appreciation to the staff members of Won Buddhism for inviting me to visit every facility of this religion.

As we have seen, Buddhism is, without a doubt, always living in our daily lives. It is not for ornament, nor for funeral rites for the dead. Yet in a society of corrupted Buddhism, such as in Japan, it is thought necessary only for funeral rites. Most Japanese have believed that Buddhism has relation with funeral rites alone. As you know, this is not the real spirit of Buddhism.

At this time, I have seen with my own eyes the new movement of Won Buddhism. Accordingly, I dare to insist that all sects of Buddhism in the world should make their way in the new direction of Won Buddhism.

After leaving Korea, I am going to visit France for three months. Since I am a chief Buddhist monk in a temple, I am afraid that there may be some inconvenience to my dedicators during my absence. It is because some misfortune suffered by one of my regular dedicators during my absence would be my own misfortune.

Buddhism should not be of an academic character, but it should be living today among the people. Under these circumstances, it is my wish that the new movement of Won Buddhism will spread widely all over the world. And I hope that you, college students majoring in Won Buddhism, will lead pious lives based on the spirit of Won Buddhism.

Thank you so much for inviting me to talk with you along with professor Edani from Japan.

### **The Role of Religion in Modern Life**

*by Dr. H. Byron Earhart*

One way of understanding religion in modern life is to ask the question in a negative fashion. For example, what was the role of religion in life when it was not modern? Another question is, what is there in modern life that is not religion? First let's try to answer the

question about religion in non-modern (or pre-modern) life.

What characterizes pre-modern life most is living on the tribal or village level, with face to face human relationships, and traditional artistic and religious practices. Today all of us "modern" people have been taught to look down our noses at this tribal and traditional life, because we are too proud of our own life-style — urban, technological, and nationalistic. But there were many favorable aspects of pre-modern life-styles. Men were directly related to the life of land and animals, they were directly related to the economic activity from which they benefitted, and artistic-religious forms were intimately related to occupational and family practices.

Some parts of Asia still preserve aspects of this traditional life. where the economic activity of growing rice has been closely tied to the yearly religious rhythm. And there are still some so-called primitive people in the world who practice traditional life-styles. When modern people read such statements, they tend to immediately criticize the lower standard of living, the squalor of such primitive life. To be sure, all was not paradise in pre-modern times. Especially in the transition from pre-modern to modern, often it was many peasants who worked in order that an elite class could enjoy arts and luxuries.

But how is that different from modern society? The squalor that exists in the slums of most modern cities is more extreme than any primitive society ever knew. Today we tend to talk in terms of "standard of living," "gross national product," and other economic terms, but how do we measure the *human* quality of life? Is it better to be a worker on the assembly line of modern factory than a peasant in a feudal society?

This brings us to the question of modern life that is other than religion. I have never been a member of a primitive society or a peasant in a feudal society, but I have been a worker in a modern society. In fact, as a student and professor I have been studying books all my life, but I learned more about modern society from working in factories than from any library books. My first summer out of high school, before entering college, I worked in a factory manufacturing heavy equipment. "See that guy over there," someone said, "he's been working here more than 35 years and soon he'll get his 40 year pin." I was quite impressed, and asked what he had been doing all that time. The answer: all those three and a half

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decades had been spent bolting and unbolting test engines. That was my first introduction to the deadening, crushing routine of modern work. It's hard to love a machine.

At least the peasant could love the land and enjoy the harmony of his work within his family circle. But modern man struggles to find a shelter of intimacy within his family in order to escape from the killing routine of his work. Usually the family becomes overburdened with tension and work is still hectic. Several summer while in gradcate school I worked in a bakery — really a bread factory. There was an oven over a hundred feet long, with loaves of bread moved through it by a metal belt. Outside the oven there was a conveyor hundreds of yards long that never stopped, leading pans into the oven and taking them out. Men worked for two hours at a time, doing some job along the conveyor that a machine couldn't do. That is, for two hours a man because a machine. Working as a machine, I soon learned that everyone looked forward to some breakdown of the oven or conveyor, which brought the entire operation to a standstill. Even if we had to work twice as had to get the operation going again, it helped to relieve the monotony, and assured us that we really were not machines but men. My illustrations are taken from physical labor, but equally interesting illustrations could be taken from the experiences of modern executives. For example, everyone knows that due to many pressures the executive is much more liable to suffer from ulcers, heart attacks, and nervous disorders.

What, then, is the role of religion in modern life? It may seem from my previous remarks that there is no role for religion. And this is the gist of my viewpoint — there can be no role for religion in modern life — *unless* we recognize the unhuman aspects of modern life.

For religion to have a role in modern life, it must speak to at least three crucial problem areas: The individual, the social, and the universal. For religion to be viable in the modern world it must realize the meaninglessness in so much of modern life. On the individual level it must help provide a spark of hope, a possibility of transcending the despair of monotony in an automated world. Of course this hope of transcendence in itself is not enough, but it is a beginning. It is an assurance that man is not a machine, a mere cog in an economic process. Every religion potentially has the ability to project man beyond mere animal existence to truly human life,



and beyond that to participation in a spiritually transcending ideal life.

Socially, religion must recognize the loneliness of modern man in his large cities. Religion must foster a transcendent ideal for a group of people such that they share a common hope in a corporate identity. This is a difficult task, because it is only too easy for religion in the modern world to become another business corporation, with all the red tape and impersonality of other bureaucracies. The ideal would be for religion to maintain its transcendent hope for the individual so well that it could be celebrated jointly by all the people sharing that hope.

The third, "universal" problem area is most difficult of all, for it presupposes a critical attitude toward the individual and social aspects of modern life. More than an attitude of critique, it demands a change in the basic *structure* of modern life. In this universal sphere, religion not only proclaims a transcendent ideal, but applies this ideal to such human matters as working and housing conditions, striving for more humanly fulfilling actualities. To take the most familiar example, religion must be an active foe of pollution in all its forms. But it is not enough just to be protesting, against something. Positively, religion should translate its transcendent ideal into truly human working conditions. This should take place both from the initiative of the religious factory owner and his foremen, as well as being suggested by religious leaders and supported by laymen.

The universal problem touches on society as well. The religious ideal must also be translated into the ideal which holds for society. In a production and consumption oriented modern world, religion should provide alternative models for orienting one's personal life and the society's total energy. Religion then may provide a corporate identity and goal, but it must be more meaningful than a militaristic nationalism.

The final question is where we may find the religion to play this role. The answer is, potentially in any religion, be it Buddhism, Christianity, Islam, or any other religion. Unfortunately, this potentiality seems not to have been actualized so that it is conspicuous. This seems to be the challenge for religion today, if it is to find a vital and meaningful role in the modern world.

## News Corner

### Dialog with Catholic Student Devotees

A meeting was held between Catholic and Won Buddhist student devotees who are in preparation for religious work. This "Creative Dialog", as the meeting was called, was sponsored by the Won Buddhist Student Research Group at Won Kwang University. The meeting was held from May 7th to 9th.

There were a total of fifteen Catholic participants in attendance, from Catholic College, Taekun Divinity School and two convents. Thirty Won Kwang University and Won Buddhist Training School students participated in the meeting. The dialog was held in order to promote mutual understanding and friendship. The members of both groups shared personal reflections upon their lives as missionary trainees. Another aim of the meeting was to search for a common way of cooperation between the two groups.

The program of the dialog consisted of:

- 1) Meeting of Understanding
- 2) Meeting of Friendship
- 3) Symposium



### First Korean-Japanese Buddhist Symposium Held

Theme: The Direction of the Modernization of Buddhism

The seminar was held under the auspices of the Research Institute of Won Kwang University at the university from May 11th to 15th. The theme of this first seminar was "The Direction of the Modernization of Buddhism". About twenty Korean and Japanese scholars participated in the seminar.

The papers presented at the seminar were as follows:

- 1) The Introduction of Paekche Buddhism  
Dr. Cho Myung Kee, Tong Guk University
- 2) The Interrelationship of Silla Buddhism and Japanese Buddhism  
Dr. Etani Ryukai, College of Buddhism in Japan



- 3) The Character of Korean Traditional Buddhism  
Dr. Lee Ki Yung, Tong Guk University
- 4) A Comparison between Korean Indigenous Buddhism and Japanese Indigenous Buddhism  
Dr. Makida Tei Ryo, College of Buddhism in Japan

- 5) The Trend of the Practical Science of Recent Korean Buddhism  
Prof. Han Ki Tu, Won Kwang University
- 6) A Comparison between Korean and Japanese Buddhism  
Dr. Etani Ryukai, College of Buddhism in Japan
- 7) The Influence of Won Buddhism on Korean Society  
Prof. Ryu Byung Duk, Won Kwang University
- 8) The Position of Korean Buddhism within the Buddhist Culture Area  
Dr. Maki Da Tei Ryo, College of Buddhism in Japan
- 9) International Influence of Buddhism  
Dr. Makida Teiryō, College of Buddhism in Japan
- 10) The Direction for the Modernization of Buddhist Missionary Work  
Dr. Etani Ryukai, College of Buddhism in Japan

### **Oratorical Contest for Foreign Citizens**

On May 18th a Korean language oratorical contest for foreign citizens residing in Korea was held under the auspices of the Teacher's College of Won Kwang University. The contest took place at the Iri Citizen's Hall, beginning at 2:00 p.m. Many students and local citizens were in attendance.

This oratorical contest was a part of the program of the 27th anniversary celebration of Won Kwang University. A total of fifteen speakers from five countries, the United States, Mexico, Germany, Belgium and China, delivered their speeches in fluent Korean. The content of the speeches included aspects of Korean development and social life.

### **Grand Opera Performance (Cavalleria Rusticana)**

On June 2nd and 3rd the Music Department of the Teacher's College of Won Kwang University performed the opera *Cavalleria Rusticana* by Mascagni. The opera was performed in both Cheonju and Iri with a day and a night performance in each city. Since this was the first time that an opera could be seen in this area, all of the local citizens came with great expectations. Their anticipation was rewarded for the opera was warmly received and generously praised by everyone.

## Korea's Cultural Roots

# Zen Jewel in Mt. Sorak

By Jon Carter Covell

*Korea Times*  
Sept. 19, 1979



How did Korean priests as early as 652 A.D. ever discover, let alone settle and build, in this narrow valley surrounded by granite mountain peaks of fantastic shapes? Geographically Korea is over 70 percent mountainous, and never more so than in that area where the Diamond Mountains form the backbone of its eastern coastal region, especially north of the 38th parallel. Here ancient lava flows created indescribably fantastic peaks and columnar joints, forming rocky pinnacles that pierce the sky in suggestive or enigmatic shapes. In one deep and narrow canyon at the southern end of this natural wonderland lies what I feel to be "a jewel of a temple," nestled in an ever-green forest, bounded on one edge by a rushing river with rapids and whirlpools.

No guidebook, at least nothing that I had read so far in English, prepared me for this surprise. After the sight-seeing bus had deposited me at Sorak Tourist Hotel, I was exploring a narrow, stony path by myself when a crossroad appeared; the left lane led across a river with stepping stones and eddying pools, the right led upward to where a red-painted gateway loomed vaguely out of the late evening dusk. Beyond, up more steps and pathway, alongside the mountain torrent lay a temple. Since dusk turns to darkness very rapidly in mountain areas, it seemed best to wait until dawn, but not having heard there was an important temple in this location, I didn't expect too much.

Dawn came at 4:30 a.m.; coffee was promised on the hotel rooftop at five. Of course, it never appeared. The only person up was a Maryknoll sister. I decided to go alone to the temple. Surely Buddhist monks got up early.

In the early dawn light I read its history from a signboard. This was the only English I was to meet within the precincts. (Fortunately I copied it all down). According to this official sign, Shin-Heung-sa's founding date was 652 A.D. The first buildings were located about a mile east of the present ones, or further into the forest wilderness, and call-

ed by another name, Hyung-song-sa, meaning "Temple of Zen Buddhism." This signboard, really is unique; I have never seen the words "Zen Buddhist" applied to another institution in Korea. Since I label myself "a Zen Buddhist" when in Japan, the words were startling.

This early "Temple of Zen Buddhism" was destroyed by a forest fire in 707 A.D. and rebuilt three years later. These buildings were erected in the reign of the third king of Unified Silla; they were to endure until 1645, when another fire occurred. It is noticeable that Hideyoshi's army didn't burn this temple; probably they couldn't have found it, since even today the site is at the far end of a trail which is the finale of a road bisecting a canyon running east and west in the north-south Diamond Mountain chain.

Although not molested during the Imjin War, it did burn in 1645, probably again from a forest fire. A third temple was erected in 1648 and has survived until today.

If this signboard is correct, Shin Heung-sa is the oldest Zen temple in the world. Nothing in China or in Japan is of that age, not by many centuries. Furthermore, from the date of 642 A.D. given as

its founding, all sorts of intriguing ideas arise in the mind. The temple's founding, at least according to this signboard, is contemporary with the life of Hui-neng, the Sixth Patriarch (Korean: Hui-nung, Japanese: Eno) in China of Ch'an (Song or Son) and usually considered the one who put this sect on its feet. He was the priest who began to emphasize "sudden enlightenment" or a direct, intuitive understanding, and transmission outside of the written word, which pointed directly at the human heart.

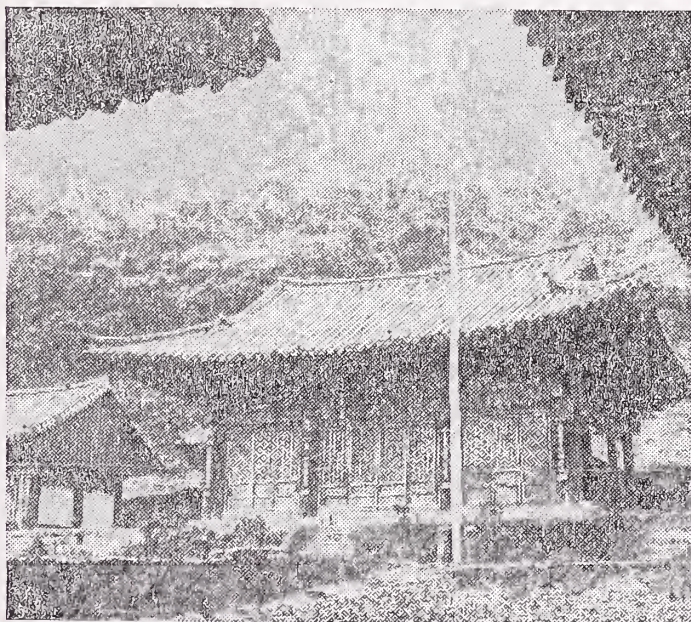
After his own enlightenment in youth, he "disappeared" for almost twenty years, because his doctrine was too radical for easy acceptance, so his master advised him to flee and let things cool off. During this "disappearance" could he possibly have come to Korea? While he was living in obscurity could he have traveled by boat from south China to Korea and discovered this beautiful scenic spot, an ideal setting for realizing, in the midst of nature what Son would call "The Oneness of All"? In China itself the early Ch'an (Son) masters did not yet live in separate temples, so if this date is anywhere near correct, this temple in the Diamond Mountains is the

earliest separate Ch'an (Son or Zen) temple in all the world! Its name is also distinctive.

In Korea's early history the Son sect was very important. Perhaps the predominant intellectual leadership of Koryo period Buddhism was furnished by this sect. During the suppression of this religion under the Yi government many Son Buddhist artists and priests sought and were given asylum in Japan. Some of them became quite famous there. Meanwhile the government forced consolidations so that the particular beliefs of this sect were merged in with Buddhism in general.

This sect molds strong characters and determined men, because it makes the individual responsible for finding his own salvation; he cannot depend on crutches such as chanting scriptures or worshipping statues. Thus in Korea's darkest hour, when 150,000 Japanese troops, part of Hideyoshi's army, invaded in the spring of 1592, and the court either fled or argued about what to do, it was a Son monk, Sosen, who went to the king and volunteered to recruit an army from among the Buddhist temples, and he did so. One reason Hideyoshi's generals burned almost all the Buddhist temples they found in Korea was that they had become strongholds for defense of the country. Yes, this sect builds strong men. The Korean monk who organized this army was already seventy-two years old, but he did not let age deter his patriotism.

(To Be Continued)



The Shinhung-sa Temple whose founding date was 652 A.D. may be the oldest Zen temple in the world. Tourists to Mt. Sorak can walk up to the temple on foot from the Sorak Tourist Hotel.

During the week of Sept. 24, Dr. Covell will write several extra columns because of a special event concerning "Korea's Cultural Roots." On the preceding weekend in the Kwangju area a Fall Festival connected with Chusok will feature a revival of Korea's ancient tea ceremony, tea house architecture, the traditional Boar Head Feast and a revival of a type of folk dancing formerly practiced but now extinct in Korea. Watch for these special columns.—ED.

## Korea's Cultural Roots

# Zen Jewel in Mt. Sorak

(Part II)

By Jon Carter Covell

*Korea Times*  
Sept. 21, 1979



Son Buddhism started out in China as very iconoclastic. There is the famous Chinese story of the priest Tan Hsia burning a Buddha statue to keep warm, the main tenet of this sect being that the individual needed no outside props but should seek for his own Buddha-nature within. The main technique recommended was meditation (Sanskrit: *dyana*; Chinese: *Ch'an*, Korean: *Son*, Japanese: *Zen*). The original Buddha had sat for many years meditating in the forest, but as Buddhism passed to other countries, and particularly to China, the simple practice of meditation had been somewhat lost in the study of scripture and scholastic or literary approaches. This Son sect was Protestant in a way, and wished to throw out all impedimenta, so that the individual would concentrate on himself and find the truth or the Buddha-nature within himself. Therefore, no Buddha statues were necessary in its early temples.

However, with the passage of time, this extremely anti-image point of view was modified somewhat. With the popularity of *Amita'bul*, Buddha of the Western Paradise, who guaranteed bliss in his beautiful place, this deity's image came to occupy the central place. Probably 85 percent of Korean Buddhist temples grant the central position on the main altar to *Amita'bul*, the Buddha of Infinite Light, who lives in his Western Paradise. Thus *Shin-heung-sa* is no exception. It has *Amita'bul* in the center, flanked by his two assistants, the *Bodhisattva* known in Korean as *Kwan-seum-posal* and *Taiseiji posal*. In the main altar arrangement, there is nothing particularly unusual. However . . .

The major theme in the paintings along the northern wall is that of the two crazy idiots of the seventh century, known in Korean as *Han San* and *Sup Duk* (Chinese: *Han*

*Shan* and *Shih Te*, Japanese: *Kanzan* and *Jittoku*). Their postures are always somewhat absurd, their faces in a grimace, for they are "crazy." As least to the unenlightened these appear eccentric to an extreme degree. They laugh at existence; one sweeps leaves with a broom, or points to the moon, and sometimes they appear arm in arm, reading a sutra and chortling over its nonsense.

They worked at a monastery run by a Master Feng, who realized their enlightenment, though the ordinary monks did not. Feng was so enlightened that the peaceful state in which he lived communicated itself to a tiger, and so he is usually portrayed leaning on tiger. This is the only theme where Korean Buddhist painters could use a tiger on their own, without borrowing from Shamanism's "Mountain Spirit" with his attendant messenger, the tiger.

In searching recent records, I discovered that Korea had a monk called *Hyewol* (1861-1937) who seems to have been a modern-day reincarnation of these two crazy idiots. He was childlike in his actions, noted for being natural and naive, and projected a total lack of artificiality. It would be nice to think that he once lived at this temple of *Shin-heung-sa*.

Further proof that this Diamond Mountain temple really does come from Son Buddhist "roots," which the all-powerful *Chogye* has not managed to cover up completely, exists along the rear wall of its main Buddha Hall. Here the Second Patriarch of Zen, *Hui K'o* (Korean: *Hwiga*, Japanese: *Eka*) is depicted via a painting in no unmistakable way. He is shown offering his severed arm to the First Patriarch or founder of Son Buddhism in China.

This founder's name is *Bodhidharma* in Chinese (Korean: *Daluma*, Japanese: *Daruma*). The picturesque legend goes that he first could not get this master's attention. (The master had come from far-away India, and couldn't speak Chinese, so I'm not sure how he planned to get his message across, except by example.) The First Patriarch just sat there in a meditative position. According to tradition, it was nine years, and his legs rotted off, which is the reason one sometimes see dolls in a seated position with no legs.

At first his would-be follower, *Hui K'o*, who had already studied Taoism for several decades, tried to attract the master's attention by standing in the snow before the half-open cave. However, the master paid absolutely no attention to him. (Sometimes this scene

of standing in the snow is depicted. I recall seeing it at *Jikji-sa*, *Pomosa* and a couple other places.) In the end, to attract attention and get instruction in this new form of Buddhism, *Hui K'o* had to cut off his left arm at the shoulder (with his right arm, of course) and presented this blood-stained token of sincerity to prove he was worthy to become a student. The story is probably apocryphal, but the metaphor was not lost on early and earnest monks striving to learn.

In the main hall of *Shin-heung-sa*, up high in the interstices between the beams are other depictions in bright colors, which are more cheerful, such as half-tiger, half-leopard creatures, writhing dragons, the sea dragon, all Shaman themes. There, as evidence of the "accommodation" of two religions which has been mentioned before, are all these favorite themes, and yet mixed in among them is one Son Buddhist prelate, *Ling Yuan*, (Korean: *Nung-am*, Japanese: *Reiun*), who lived during the Sung period in China. He is famous for attaining enlightenment while viewing peach blossoms.

A poem addressed to him by *Ikkyu* states "One bough of flowering peach was worth a thousand pieces of gold to him." However, the peach is also the folk painting symbol of immortality, and associated with the Taoist "Queen Mother of the West" who owns an orchard of magical peaches, one bite of one fruit of which gives one life everlasting.

Of course it cannot be determined at this late date whether *Ling Yuan* had in mind anything besides the natural beauty of the peach blossoms in spring. It is also true that in China the "peach" symbolizes the feminine sex, as the shape of the peach is similar to the feminine physiology in its arousal area.



Han San and Sup Duk, the two "crazy idiots" often depicted by Son Buddhist painters.

(To Be Continued)

# Zen Jewel in Mt. Sorak

Korea Times  
Sept. 23, 1979

(Part III)

By Jon Carter Covell



The Taoist symbols of Shin-Heung-sa were mentioned in the preceding article. These included sea dragons and peaches of longevity. However, there were several other Taoist symbols or Taoist-derived themes present at this remote temple in the Diamond Mountains which proclaims itself the "earliest Zen temple in Korea," and probably is just that!

In the spaces between the beams an artist has painted cranes, bats and the dragon of the underseas area with a pearl in its mouth. However, the most startling dragon in this mountain retreat is the one which dominates the ceiling area above the main central altar. This dragon was created either from sections of wood doweled together, or pos-

sibly from papier mache. His head and neck, a fiery scarlet, stretch far out over the main altar at a height some 25 feet.

However, even more unusual is this dragon's pearl representing "Truth." This floats as an object amidst clouds; it is supported by almost inconspicuous wires; so that at first the viewer does not detect them. This pearl is floating amidst scarlet-painted cloud forms, a dramatic note which certainly steals the show away from Amitabul in his traditional and not very exciting posture on the main altar. Indeed, this central deity appears rather static and conventional, like a hundred others in Korean temples, but the dragon writhing above exhibits a very exciting posture. The sea dragon

and the sky dragon seem to become mixed both in Chinese and Korean folklore. This creature appears very dynamic, stretching up to capture his pearl, which is poised about two feet above his head (on its wires). Such a "spectacular" tableaux makes up for the main altar's static ordinariness.

My perigrinations around the temple and my taking pictures of things that do not challenge the ordinary tourist had been observed by the few monks that were up that morning and standing guard over the temple precincts. One young monk decided that I was worthy of guidance, and so he took me to the bell tower of this temple. It is not high, but rather a horizontally-shaped building. He told me it was "Yi," but I still found this bronze bell fascinating. It did not have the angels on its sides, such as Sanweon-sa or the Emille bell, or the lost Woljong-sa's bell, but it did have the same type of lozenges above, with the same type of borders of raised tendrils.

Most interestingly, in place of the floating angels of Silla bells, were two standing Buddhist figures on each side, for a total of four. They were standing upon lotus petals rather than floating upon them as in the earlier, Silla times, but they represented Brahma and Indra, ancient gods of India. These two deities had been borrowed by Buddhism from Hinduism in the period that it was conquering everything in India, including the older religion and all its deity worship.

Buddhism had adopted the four directional guardians, which are venerated in every Korean temple as "The Four Heavenly Kings" or the "Four Devas." But only Sokkuram, before this bell, at least to the author's knowledge, had selected Indra and Brahma. There at Sokkuram in the rotunda are relief figures of these two deities, done in flowing robes with elongated haloes. Whichever craftsman did the mould for this bronze bell at Shin-Heung-sa certainly had seen and much admired these relief carvings in granite of the Sokkuram Cave Temple. When given the opportunity to cast a bronze bell, he copied, to the best of his memory,

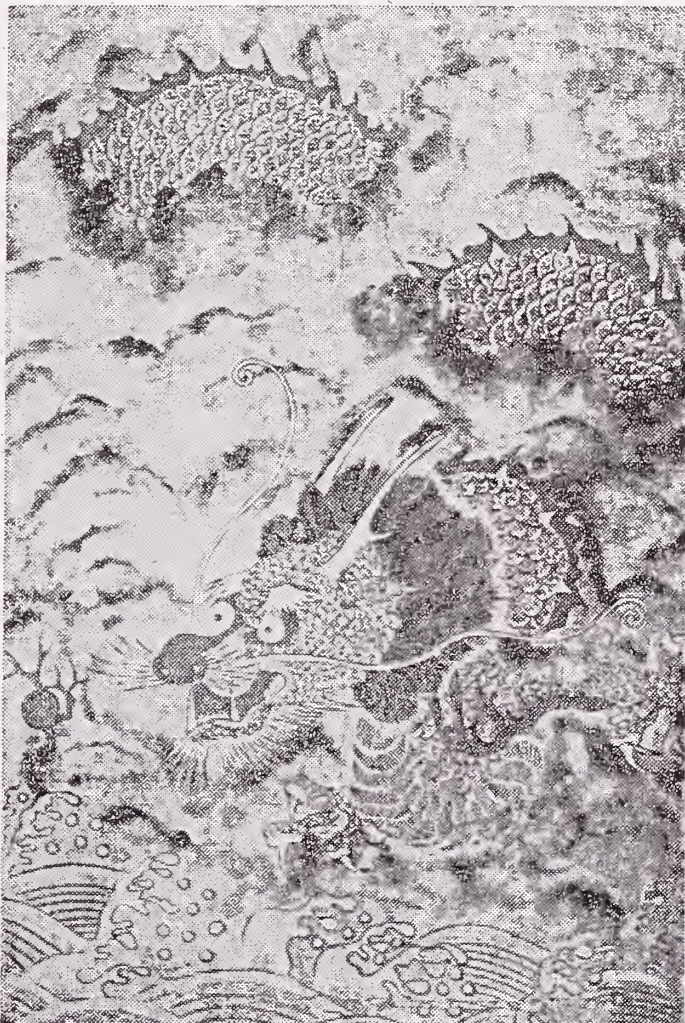
these two figures which had come from ancient India.

Indra was "king of the gods" in Vedic times when the Aryans had swept down and conquered India about 2,000 B.C. Here in Korea this "king of the gods" has survived on a Yi-dynasty bronze bell as a feminine-looking, graceful figure with flowing robes which barely cover a mature female form. The ancient deity is here portrayed in bronze, more than 3,500 years after it was a reality in ancient India as a patriarchal "king of the gods," with angry thunder bolt.

The other figure on this bronze bell of Shin-Heung-sa is Brahma, another Hindu deity, borrowed by Buddhism, and given its most exquisite expression in Sokkuram. It is called Taebom Ch'onwang in Korean, and holds a vase in one hand and a spirit whisk in the other. Its drapery is ethereal and flowing; although cast in bronze, it seems to ripple along the edges. This bronze bell is unlike any that I have seen elsewhere, and remains yet another mystery here at this temple in such an isolated spot in the midst of the Diamond Mountains.

One more confirmation of the extreme "Zenness" or "Sonness" of this temple is a large mural on the rear wall, to the left of the altar if one is facing it. This scene shows the Sixth Patriarch Hui-neng (remember the temple's origin is dated in his time); he is shown working at a grinding mill in a Chan temple in China where he had sought admittance. This scene would be dated 661 A.D. In the mural the Sixth Patriarch has his two legs placed on a sort of wooden, forked stick or treadle which operates the mill for grinding wheat or barley. The presence of this mural here in the main hall reinforces the idea that this temple is, indeed, ancient in its lineage and more clearly evidencing its Son "roots" than most Korean Buddhist temples do today. Incidentally this Sixth Patriarch was the master who said: "All reality is Spirit (Mind). The mind is one... Enlightenment is within your own nature. Only use this mind and you will become a Buddha (become enlightened)."

(To Be continued)



The sea dragon crashing through waves after his pearl. His painting is found near that of the Shaman mountain spirit in Buddhist temples as well as sometimes above the main altar.

Korea's Cultural Roots

Zen Jewel in Mt. Sorak

Korea Times Sept. 27, 1979

(Part IV)

By Jon Carter Covell



Last week, in three columns, I described the general setting of this beautiful little temple and some of the paintings on its interior walls which tended to confirm the suspicion that this temple, in historical background at least, is the most purely Zen or "Son" of any that I have so far discovered in Korea. Now I am going to discuss the paintings on the outside or exterior wall. It has been shown that inside the main hall, Hui-Neng, the seventh-century founder of this sect is portrayed on the mural paintings.

On the rectangular spaces formed between the posts which support each bay and the roof beams, at Shinheung-sa is painted a series of metaphorical scenes which describe for laymen the life of monks seeking to find the "Truth" or the Dharma. When I find this series which is called "The Ox-herding series" on a temple's exterior walls, I know that somewhere in its cultural roots lies the meditative sect of Son Buddhism (called Ch'an in Chinese and Zen in Japanese). Probably twenty or thirty important temples scattered around this country still have these themes. Therefore, it seems that they form an important part of Korea's cultural roots, and so I intend to explain them carefully. Then Westerners, as they take sightseeing tours around Korea, can look for them around the exteriors of the Main Halls, and enjoy their symbolic meaning. It is really not so obscure, once it has been explained. So here goes:

As early as the eighth century a koan (religious riddle) by a Chinese Ch'an (Son) master, Pai-chang, had compared the search for Buddhahood to the paradox of searching for an ox while riding its back. Attainment of "enlightenment" in the Buddhist

sense was likened to realizing one's own Buddha-nature and riding home on the ox. By the eleventh century in China, this parable had been further developed as a means of teaching young monks. Poems had been composed and songs had been combined with a series of paintings illustrating this theme. The poems, songs and paintings, taken together, became known as "the Ox-herding series." Therefore, when it is seen on the walls of a Korean temple today, its "roots" go back at least to the twelfth century, if not earlier.

At first in China there were six pictures, representing the contest between the ox or cow (the Buddha-nature which is hidden within the individual) and the student as his human self. In this short series, the last painting represented an empty circle, or the Void, or wu-wei, the ideal of non-action in Taoism. This religion held as a philosophical ideal the leaving of the social world's noise and business to retreat into nature and follow her "Way" (Tao), unto death.

It is known that in the twelfth century more pictures were added, bringing the total to ten. Indian Buddhism had stressed only the monastic life, not a return to the normal world. Chinese masters were more pragmatic, and thus faced the problem of one's life after enlightenment, when one returned to the world. These last two pictures tried to represent the problem of how to live as an enlightened person after leaving a monastery.

One twelfth-century series of ten pictures was transported to Japan, as portrayed by Kuo-an Shin-yuan. It has been faithfully copied there ever since, though in horizontal scroll paintings, not on the outside of temples.

Korea seems to have re-

ceived a different stream of "Ox-herding paintings," which can only be traced back presently as far as the sixteenth century and a certain Chuhung. This has a series of ten pictures, with the ox gradually turning from brown color, to part-white and eventually to all-white. In about half of the Korean temples, the empty circle of "enlightenment" ends the series. In another half, influenced perhaps by the twelfth-century series of Kuo-an, the circle of enlightenment comes with number eight, and they try as best they can to solve what to do with the seeker after he has become enlightened. The ingenuity of the Korean artist can become intriguing. Each temple seems to exhibit a slightly different solution as to how to portray a man "after enlightenment," because, according to the poems which accompany the paintings, he can do anything he wants. This, of course, implies too much freedom, so the Korean painters, or the Korean temples, have tried to "elevate" these last two paintings. This applies especially to Chogye temples, which maintain celibacy, and "anything he wants after enlightenment" might not correspond with their rules.

To return to the series which can be compared to the secular person's education, from kindergarten through grade school and high school, to finally college and then graduate degrees. After that, one is thrown into the world, "enlightened" in an academic sense, but...

In the first painting, the young student is usually shown on a mountainside. There is nothing present but the earnest disciple and a path, stretching out ahead. He sees nothing. Maybe this is "kindergarten" in the Son sense. Now one of the poems that goes with that first pic-

ture includes the words, "Exhausted and in despair, he knows not where to go. He only hears the evening cicadas singing in the maple woods."

The second picture of this series (they usually move from left to right, but there are exceptions) shows the young student experiencing a bit of encouragement. He sees the traces of the ox (or cow, or water buffalo, if you will. In Tibet the series was done with a yak, since that is the most common animal there). The young student now knows that there is an ox; that he has a Buddha-nature somewhere, though he feels it is yet far away.

The third picture is much more interesting, for here, hidden partly by a cliffside, one sees the rear half of the animal. Of course, the student sees it too. On Korean temple walls, the rear half of the ox is represented in brown color; sometimes the student is grasping for the tail, but usually it is further away than that. The ox, remember, is the individual's own Buddha-nature, which formerly he has failed to realize exists. However, once he has glimpsed the tail, he can pursue his path with greater speed. As one Chinese writing goes, the Buddha-nature is "like the salt in water and the glue in color," it permeates all his activities, even though not seen with the naked eye.

I should explain, for Christian readers, that "Buddha-nature" can be compared to "the divine spark" in Western terminology, that essence which makes the individual microcosm a part of the cosmic macrocosm. Well, the student is now on his way; he has seen the tail or the rear part of the animal. He must strive even harder now.

(To be continued)



The first three scenes of the ox-herding series of paintings found in most Chogye (and Son) temples, usually painted on the exterior walls of the main hall.



# Zen Jewel in Mt. Sorak

Korea Times  
Sept. 28, 1979

(Part V)

By Jon Carter Covell



Perhaps, for the sake of Western-educated readers it can be stated that the term "Buddha-mind" or "Buddha-nature" represents the intuitive side of the human being, as opposed to the strictly logical or intellectual, which tends to break everything down into categories. The intuitive person would enjoy the perfume of a flower; the categorizer might count its petals and make sure he knew its Latin name. Since the ox is really the intuitive nature of the individual student on the path, in one sense he does not need this search at all. However, since society early teaches the individual to develop his rational, logical bifurcation ability, according to Son Buddhism, this search for his Buddha-nature is necessary if he is to become enlightened.

If you follow the series of "Ox-herding paintings" around the outside of Korean temples, and this can be done in the downtown headquarters of the Chogye main temple, you will find that number four shows that the diligent youth has snared the animal with a rope and is wrestling with him, or with his own individual ego which still sees the world dualistically as "self" versus "other."

The ropes used in these paintings are usually interpreted as the koan. These were devices or learning tools used by Ch'an in China, Son in Korea, and Zen in Japan. These are non-logical questions which

demand a non-logical answer. In seeking to come up with an appropriate answer, the student will have to develop his intuitive side. The proper answer is not fixed, but one of any number of actions which show that the student has left the logical for the intuitive world, has been shaken out of his ruts or his categories. The prose which accompanies this fourth picture suggests using the whip freely, which means many hours of meditation to find his inner being, which, like the cow, longs for sweet grasses.

In stages four, five and six, on almost all Korean temple walls, the ox or cow gradually becomes white until about stage six, when it is completely white. By stage five it is usually two-thirds or more white, because now he has totally wrestled with it. The prose that goes with this says "Do not let the nose-string loose; hold it tight, and allow yourself no indulgence." However, the struggle has varying degrees of fierceness on Korean temple walls. At both Jikji-sa and the Chogye headquarters, the rope is quite slack and the upraised hand with the stick (for beating the ox) looks more like an empty gesture than a forceful one. This is, I believe, the influence of a series of woodblock prints which appeared in China in Ming times, wherein the stick is lax. If asked what this represents in Western educational terms, I

would say "freshman in college," perhaps, but that is a guess. Sometimes college is easy after high school, sometimes it's a struggle.

Stage six is about the most interesting one of all the "Ox-herding." It is usually referred to as "Riding Home on His Back." The struggle, as such, is over, and the rope is totally relaxed or wound around the animal's neck. The cow is totally white, by now. The student sits sideways or even backward on his all-white ox, playing a flute as the two progress homeward.

The prose says "Even if he is called to, he will not turn his head; however enticed, he will no more be kept back." He has come to know his intuitive mind, and he is filled with joy indescribable. Most of the Korean painters show a cow that is too small, in a naturalistic sense, for the student-monk who now rides on its back. But this is all a metaphorical representation of a spiritual search, so such details don't seem to bother anyone. At stage six he has arrived!

Yes, he has arrived, but the cow and the student or seeker are still separate, even though he rides on its back. Thus stage seven shows the cow totally disappeared, as the identity of Buddha-nature and individual have become complete, so a separate representation of cow is no longer necessary. Sometimes this is called "Cow Forgotten, Leav-

ing Man Alone." Usually the student is now represented in the midst of nature, the cow gone, the rope (of koan or religious riddles) also useless on the ground. Sometimes a thatched-roof shelter is indicated, other times he is alone in nature. The most interesting number seven scene in all Korea, to my thinking is at Jikji-sa. There the student is shown outdoors, seated on some rocks. But up in the sky in a cloud, as though in a dream is represented his early struggle with the cow, about stage four, as though in memory. This may just be a dream, as the poem which goes with stage seven has two lines which read;

Though the red sun is held up in the sky, he seems to be still quietly asleep;

Under a straw-thatched roof are his whip and rope idly lying beside him.

There in the upper right of the sky is a red, red sun, with a golden halo around it, and inside a shelter almost hidden by maple leaves lie his whip and rope. By portraying the dream, this anonymous painter at Jikji-sa has well suggested the "asleep" period.

Well, the stage has been set; the intuitive nature has been found within the individual, he is ready for enlightenment, which can now come at any moment, catapulted by any slightest sound or sight. He is on the brink of direct, intuitive self-realization or what son Buddhists call "enlightenment."



Struggle and conquest of the ox (or discovery of one's Buddha-nature). This series is painted on the main

hall at many Korean temples.

Korea Times, Sept. 30, 1979

# Zen Jewel in Mt. Sorak

(Part VI)

By Jon Carter Covell



Perhaps the most difficult or the most impossible thing to explain in the whole of Buddhist culture is the word "enlightenment." Therefore the painters of the "Ox-herding series" long ago chose the empty circle as the symbol. Both the student and the cow or ox have disappeared, as well as the whip and the rope.

The "form" inside the circle can be seen as convex, or as concave, and since, logically, it cannot be both, it must be neither. The circle represents the "Void" or the absence of form, or the "No-thingness" which is the ultimate of belief in this sect of Buddhism.

Historically the Indians invented the concept of "zero" from which our mathematical system was able to expand. Philosophically the concept of "No-thingness" means not "nothing," but everything. Once enlightened the student can see that "nothing" means not just "oneness" but "many-ness." This is a very difficult concept, and for the moment, it is best to just leave it alone. Whenever an observer sees an empty circle painted on the outside of a Buddhist temple, try and follow the narrative backwards. I suppose, if one wants a modern parallel, the closest would be finishing education in the Western world. Yet it is quite possible to graduate from a university and be very ignorant of many things, so there really is no exact parallel.

Above it was written "try and follow it backwards" be-

cause on the exterior of Korean temple walls, it is possible to follow the story up through stage eight, even though each individual painter seems free to indulge his own fancy to some extent. Following it to nine and then on to ten or the end is really challenging. If the hall is too wide, the painter may stick in an "extra scene", usually a landscape of beautiful hills and a stream but a landscape empty of people, in any case. The Stage nine is "Returning" to the "Source," in the sense of a return to nature, to watch the cycle of ever-repeating seasons. All the previous self-discipline now may seem artificial, for in nature everything seems to flow. The river flows on and on, until its waters join an unknown sea, and the flowers bloom, red and fresh, whether seen by human eyes or not. A Zen teacher has told me that at this stage the seeker is aware and awake to all beauty, in any form. A blossoming spray of plum blossoms is sometimes represented. Renewed appreciation of the beauty of art would be part of this stage.

So far I have not seen stage ten well represented in Korea, except for two solutions. One shows the student back on the path again, suggesting that every ending is really a beginning again. The other composition shows a seated Buddha, or a Kwansum Posal.

However, the real point is supposed to be that in stage ten the student has discovered

that everything in the secular world is really religious, and that there is no demarcation line between the secular and the sacred. All ordinary things are miraculous, if looked at with enlightened eyes. This concept is just too difficult to represent, so sometimes the painter settles for another landscape!

The idea behind having such a series showing the student and his ox or cow, seems to be to spur the young monk on in his inner searchings. Westerners often ask me, something like "What percentage of those that start this path, reach stage eight, that of enlightenment?"

The honest answer is that very few get even half that far. It has been estimated by wiser heads than mine that during the middle ages, when religion was a major factor of life and culture here, perhaps as many as 10 percent reached enlightenment, of those who entered upon the path.

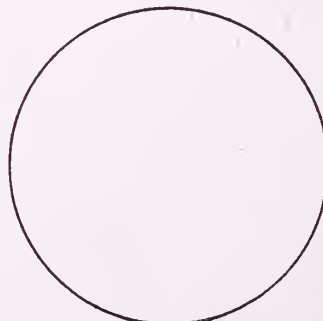
Compulsory education has not helped, since the logical process is further stimulated and the intuitive further depressed in most standard farms of education. Government patronage of temples has tended to make gaining enlightenment a minor matter, since when interpreters and scribes are wanted from temple ranks, the intuitive is certainly apt to be neglected.

The Buddhist priests of Sil-la times in Korea seem to have been the most earnest. By the time of Koryo, the temples had grown very rich, and

kept numerous slaves to till their large land holdings. Indeed, it was the wealth of Buddhism in Koryo times that helped to spell its downfall in Yi times, because the government wanted to confiscate that wealth.

One Korean man who was a monk for some years in his youth is now working for the Korean Travel Bureau. I discovered that he spoke Japanese, and so we had quite a discussion on the ox-herding series of paintings on the trip back from Sorak. To my amazement, he understood the meaning quite well, although perhaps in a simpler, less sophisticated way. I asked him what proportion of today's monastic inhabitants he thought reached the eighth picture or the enlightened stage. At first I thought he said "1 percent." But it turned out this was a misinterpretation. He meant ".01 percent" or ".001 percent."

If such a minuscule proportion ever get that far, why is this series of paintings perpetuated on the outside of so many temples in Korea? Perhaps because men always need to live by ideals. As human beings we need some sort of goals to spur us on, some sense of direction. Thus, in going about his daily business in a Korean Buddhist temple compound, a fair proportion of the young monks must pass by these paintings, and have these ideals put before their eyes. (If any readers find interesting variants, please drop a line to this column J.C.C.)



The last pictures of the ox-herding series. Sometimes numbers nine and 10 are omitted.

Korea Times, Aug. 26, 1979

# Double Monument: Pagodas



By Jon Carter Coveill

One of the delightful things about exploring Korea's cultural roots and the glories of her past is that her history is so long, one can sometimes receive double measure in a single spot. This happened when going to visit the ten-story marble pagoda inside Pagoda Park on Chongno Street.

This pagoda is really a landmark to Korea's past, and is most unusual in being marble sculpture in a sense. A further point makes it unusual: this is a slightly smaller model, carved in the mid-fifteenth century, of a similar ten-story pagoda created in 1348 A.D. or the late Koryo period for Kyongchon-sa. (That original pagoda is in the grounds of Kyongbok Palace now). As though that were not enough, this pagoda has been removed to its present site in the middle of Seoul and it was here that the March 1st Independence movement was initiated.

It is interesting the way Korean pagodas are taken apart and moved around. The 13.5 Koryo pagoda was taken apart during the end of the Yi dynasty and shipped to Tokyo by an enterprising Japanese! Fortunately it has been returned, since this act of vandalism was recent enough to stir protests and guilty consciences. Incidentally this older pagoda, dated 1348, is reckoned as National Treasure No. 86. However, being on the extensive grounds of Kyongbok Palace which has so much, it tends to get overlooked. The slightly smaller (only 12 meters high) one, which is very close to it in style, because stands all alone in Pagoda Park, is easier to appreciate. It, too, had some adventures, such as the top three stories were lying on the ground for many leaders. Perhaps it, too, was bound for Japan at one time. Army cranes are necessary to lift up such a heavy topknot.

Looking, at the sculpture, there are carefully executed relief scenes on each vertical surface. The three base stories are constructed in the shape of a multi-cross, with the top seven stories rising with diminishing height in rectangular or rather square shapes. On the four vertical surfaces of the upper stories and the

twelve surfaces of the lower three stories are Buddhist reliefs showing a seated Sokkamuni with the Kwanseum posal and Taiseiji posal on either side and subsidiary figures that look like nahan. Forming an aureole around the Buddha's head are miniature Buddhas on lotus petals which represent the previous lives of the Buddha. As guardian on each side stands the Budo (Japanese: Fudo) whose flames form an attractive decorative motif as they surge around the figure and his head. These flames burn away evil and keep Buddhism pure, according to one interpretation.

The base has various animals sculptured on its vertical surfaces. These include the lion which is conceived of as the animal which guards the throne of Buddha. However, various mythical creatures are depicted, such as dragons and haitai, the latter a guardian to protect against fire in folk religion.

I went to see ancient Buddhist sculpture. But while taking notes, two Koreans approached me and with limited English urged me to be sure and see the bronze reliefs at the rear of Pagoda Park. These are arranged in a semi-

circle, and read from right to left, on the other side of a stone bridge which leads to the rear area.

These large plaques, about ten or twelve feet across and more than six feet high, commemorate the "Declaration of Independence" which was read from this very spot on March 1, 1919. In rather high relief there are ten scenes showing the Japanese armed forces putting down this uprising on the part of a people who were very tired of being ruled by a foreign nation which was larger in population and had a stronger army, and was intent on making of Korea a colonial nation to serve its industrial machine.

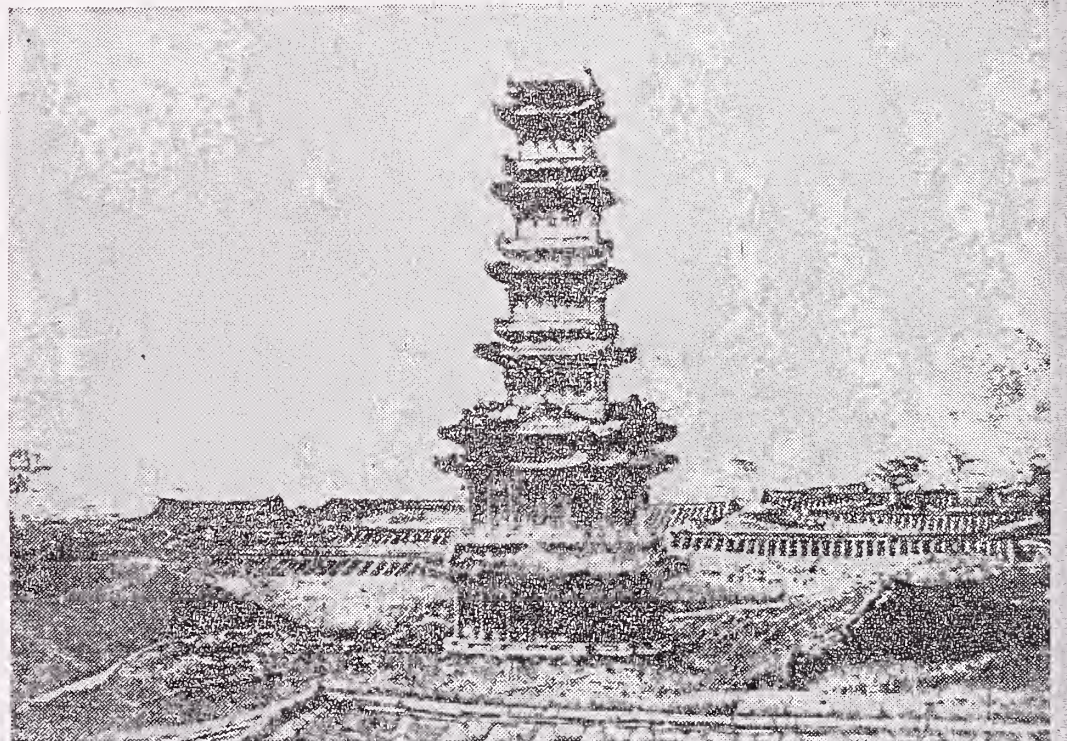
Although this March 1st Independence Movement failed to accomplish its total goal, some relaxation of the military dictatorship did occur. In an attempt to conciliate the Korean people somewhat, local administrations were reorganized with prefectural advisory councils. However it was a very limited sort of "consultation" and even these "reforms" were brushed aside with the beginning of World War II.

Thus Pagoda Park is sort of "sacred soil" to Koreans

today. It is sacred in two ways, since it holds a Buddhist pagoda and a stone stele with a turtle base from the temple of Wongaksa. It is ranked as National Treasure No. 2. Even the non-Buddhists of Korea's population regard temple grounds as "sacred" rather than "mundane."

Secondly, this is "sacred ground" because the proclamation calling the people to rise up and overthrow their foreign dictators was read from the octagonal pavilion in these grounds. Even while I was taking notes on the Buddhist sculptural reliefs, a crowd was gathered to one side in the open air and I presumed it was a political harangue that was going on.

To me the biggest mystery of all was how a beautiful ten-story marble pagoda could be erected for a temple which was dated 1466. Supposedly this was the period of suppression of Buddhism, yet this pagoda indicates an expensive construction for a temple. However, the fact that these reliefs of the 1460s were more or less a copy of the Koryo-period pagoda indicates that fresh inspiration was not forthcoming because of Yi persecution.



A ten-story marble pagoda, formerly of the Wongak-sa Temple, is National Treasure No. 2. The pagoda erected in the 15th century, shown in a file photo, is set at Pagoda Park in downtown Seoul.

*Korea Herald. (Semi)*

## Revered Silla Sage

# Wonhyo Indigenized Buddhism

The writer received a doctorate from Belgium's University of Louvain in 1957. He started his teaching career at Seoul's Dongguk University in 1960, and became dean of Kookmin College in 1972. Currently he heads the Research Institute of Korean Buddhism. — Ed.

By Rhi Ki-yong

The most pioneering and influential monk in the history of Korean Buddhism was Wonhyo (617-686). He devoted his life to synthesizing a variety of sectarian views from China, and putting Buddhist tenets into practice. Contrary to the trend among Buddhist scholars of his time, he did not study Buddhism in China.

In the seventh century, the Korean peninsula was nearing the end of the Three Kingdoms era. The Koguryo, Paekche and Silla nations all used the same means of communication — the Korean vernacular in daily conversation, and Chinese characters in official documents — lived in the same manner, and had the same ethnic heritage.

Wonhyo (the name means "Original Dawn") was born to a relatively obscure aristocratic family in Silla, the last of the three kingdoms to which Buddhism was introduced. That was primarily for geographical reasons, since it was situated in the mountainous southeastern region of the peninsula. His grandfather and father served in the royal court, and in his youth Wonhyo was called Sodang, which being also the official title of a lowly military officer, leads one to suspect that he might once have been in the military service when still young.

By the time he was 20, he had remodeled his house into a temple, naming it Chogyesa (Newly Opened Temple). He shaved his head and became a monk. In those days, there was a group of Silla youths

called hwarang (Flower Knights) who excelled in the teachings of Confucianism, Buddhism and Taoism, in addition to practical training in martial arts. They visited famous mountains and performed ritual songs and dances intended to enhance the welfare of the nation.

Wonhyo is believed to have been a member of the hwarang in his youth, and to have remained active in it even after becoming a Buddhist monk, since monks quite often were instructors for the youths.

Historical records do not name any specific monks as Wonhyo's personal instructors. He reportedly learned from many famous Buddhist monks and scholars of the time, however, indicating that he perhaps learned from every one he met and associated with in his lifetime.

Buddhist scriptures are believed to have been introduced into Silla in the 6th century. Translated scriptures had been imported from China, and the literati of the time, well versed in Confucianism and Taoism, engaged in studying them.

Wonhyo, too, studied volume after volume of primarily Mahayan Buddhist scriptures, and also left behind over 240 volumes (100 titles) of his own writings. While studying so extensively, he aspired to go to China for further study, but his attempts to do so were twice frustrated.

### Decisive Role

An incident which occurred in the course of his second attempt seems to have played a decisive role in shaping his thoughts, character and destiny. En route to China Wonhyo and a younger colleague, Uisang (625-702), found shelter in a cave during a heavy downpour at night. When he happened to awake in the dark from a deep sleep, Wonhyo thought he found water in a small gourd, drank it and went back to sleep again. In the morning, he

found not a gourd but a human skull, and discovered that he had drunk the stagnant water.

At that moment, he suddenly felt great pain inside him, as if his internal organs were being torn apart. On the next day, the two travelers found shelter in a cozy cottage with comfortable bedding. But despite such comfort, Wonhyo could not sleep a wink throughout the night, being tormented by nightmarish visions. Suddenly he was awakened to a truth — that everything in this world, good or bad, depends on how one looks at it. Thus, through his own personal experience, he achieved a revelation of the genuine meaning of the teachings of the Buddhist scriptures. This turning point in his life took place when he was around 44 years of age.

### Social Status

Subsequently he also began to have doubts about the social status of monks, who had achieved great power as spiritual leaders in society through the rise of Buddhism. Monks' authority and prestige in those times were comparable to those of Medieval Catholic priests in the West.

Wonhyo was too well aware of their flaws and fallibilities, and could no longer tolerate their dogmatic hypocrisy. Thus he was gradually drawn to the Mahayana ideal of the Bodhisattva.

He came to abhor dogmatic sectarianism and the prevailing religious attitude of escapism oriented toward the next world. To Wonhyo, entering Nirvana and attaining Buddhahood, the ultimate goal of religious practice, was not merely a game of words or concepts, but was closely related to achieving harmonious relations between the self and others, man and nature, and man and matter — not in another world, but on this earth.

For Wonhyo, evil meant divisions, conflict, and opposition, between the self and others. The worst evil was crushing or destroying

something living, the real vitality aspiring to full life. To him, the highest good was to attain ultimate and perfect union among all those entities which interact to make possible each other's existence.

He understood samadhi (spiritual concentration) to be union — specifically, the fusion into one of a subject-object dichotomy. He stressed that such spiritual concentration could not be attained without the purification of one's own consciousness and thinking. In order to achieve samadhi, apart from the conventional method of entering the mountains for ascetic practice, Wonhyo came into the secular world to seek union through his practical daily life in the real world, with others living in that reality.

One outcome of his life based on such attachment to the secular world was his marriage to a princess. The son of their union, Solchong, became the most prominent of Silla's Confucian scholars, inventing Idu, the system of writing the Korean language in Chinese ideographs.

He expressed his ethical ideal in a phrase, yo-ik-yu-jong, meaning "to give true benefit to all sentient beings." These words appear quite often in a number of Mahayan Buddhist scriptures, advocating the Bodhisattva ideal. Thus, the principle might not have been Wonhyo's original thought, but he was the one most conspicuously awakened to its truth, and who practised it most extensively and devotedly throughout his life.

During his 69 years, Wonhyo practised his ideals by advocating a high-minded view of life, history and thought among his brothers. Silla was able to unify the Korean peninsula for the first time in its history in 668 and Wonhyo was most prominent among those who created the spiritual basis for Silla's historical task of unifying the peninsula. (OP)

### Drug Need Minimized



Korea Times Photo

Zen Master Ven. Soh Ku-san, second from right, at Songgwang-sa poses with three of his five foreign apostles before the main hall Taeung-jon. They are from left Stacy Krause (Hamwall) from New Zealand; Patrick de'Geetere (Hyeundal) from France and Robert E. Buswell Jr. (Heimyeung) from the United States, extreme right.

Songgwang-sa

## 5 Alien Priests Study Zen Buddhism Here

By Cha Tae-shik

SONGGWANG-SA, Chollanamdo — Five foreign priests in sacerdotal robes in rigorous meditation sessions before the Buddha's image have become an accepted part of this time-honored temple located on a western mid-slope of Mt. Chogye, some 60 kms southeast of Kwangju.

Songgwang-sa, birthplace of the Korea Chogye-jong Order, is a 1,200-year-old Buddhist temple and boasts production of 16 national masters including "Pojo-kuksa" during the Koryo Dynasty (918-1392 AD).

Foreign priests of four nationalities including two from the United States and one each from France, New Zealand and Canada came here between March last year and last month to practise Zen Buddhism under Zen Master Ven. Soh Ku-san, 66, an internationally-famed priest at this temple.

The five blue-eyed priests, including a nun, selected Songgwang-sa among many other Buddhist monasteries all over the world for one common reason.

The "Sosung-pulgyo" or lesser vehicle Buddhism in countries like Thailand and Japan was not appropriate for them to understand the profound idea of Buddhism. So they determined to pursue the "Hwaduson" or "Rinzai" in Japanese, a sect of the "Taesung-pulgyo," the greater vehicle Buddhism, in Korea.

The five foreign priests are Kim Testman Kwenild, 19, and Robert E. Buswell Jr., 21, from the United States; Patrick de'Geetere, 22, from France; Stacy Krause, 23, from New Zealand; and Miss Kathleen Craven, 61, from Canada.

Kwenild, the youngest of the five with the Buddhist name "Hyeunjo," was fresh from a high school in early spring last year when Zen Master Soh was visiting San Francisco to participate in the dedication ceremony of a Buddhist temple there.

Ven. Soh recalled Kwenild visited him and asked to be taken to Korea for the practise of Buddhism. "At this request," Ven. Soh said, "I asked him a question to test his thoughts about Buddhism. 'Are you and the mountain over there same things?' I asked him. Extraordinarily enough, he replied, 'Yes, they are, in substance.'"

"Both things can either exist or not in accordance with our minds," the Zen master quoted Kwenild as saying. "Then, what is the mind?" the Zen master asked the American boy again. "I don't know what the mind is. That is why I would like to follow you."

After these questions and answers Ven. Soh decided to take him to Korea with his parents' permission.

According to him, Kwenild's elder brother and sister-in-law visited here last

summer and both were given Buddhist names, "Panyakosa" and "Taewonsung," respectively.

De'Geetere, an art major from Paris, has spent just a year here. Called "Hyeundal Sunim," he had a wide variety of Buddhist studies in India, Thailand, Nepal and Singapore before he came here.

Asked about what he wished to do if he left here, he answered simply, "I have no plan to leave." He said he heard of Zen Master Soh from an American priest while he was in Bangkok and made up his mind to follow him.

His widowed mother also came here last summer to see her only son practising Buddhism. The Zen master said he gave her the Buddhist name "Udamhwa."

Krause, called "Hamwall Sunim," is from a Catholic family in Auckland. He said his father, a staff official at a boiler manufacturing company, hardly understood him, but did not oppose him.

"I was a Catholic. But now I think Buddhism is more profound and extensive than Catholicism," said Krause. According to him, there are few Buddhist followers in New Zealand.

He went to Thailand to practise Buddhism on the re-

commendation of an American priest. "Yet, the Sosung-pulgyo there did not satisfy me," he added.

On the other hand, Robert B. Buswell, Jr., the newest among the five, said he found no inconvenience in his life here at all. Given the Buddhist name "Heimyeung," the former student in Buddhist theory at the University of California hoped to "help suffering people to realize what happiness in mind is."

Due to his short stay here, he was the poorest of the five in speaking and understanding the Korean language. But he mastered 3,000 Chinese characters while he was in Hongkong.

When asked about whether or not he ate meat while in Hongkong, he flatly replied, "No. I didn't eat it even in my hometown back in the States."

The daily work of the five foreign priests is very hard. They get up at 3 a.m. and are engaged in meditation throughout the day until they go to bed at 10 p.m. Eating time is the only repose for them.

They refuse to wear wrist-watches for reasons of worldliness. Instead, they carry pocket watches, according to Lee Posung, the resident priest at this temple.

On Mt. Chogye

## Highways Spotlight Two Remote Temples

The opening of the Honam and Namhae Highways late last year has begun to spotlight the long-time retreat of two Buddhist temples now buried in a "sea of maples" on Mt. Chogye situated between Kwangju and Suncheon. Mt. Chogye, which soars 887 meters above sea level, is some 10 kms south of the Sungju Interchange on the Namhae Highway.

The two temples — Songgwang-sa and Sonam-sa — are located about 10 kms apart on opposite sides of the mountain and can be reached by bus from either Kwangju or Suncheon.

Songgwang-sa, the largest of the five major temples in the Honam area, was founded in 770 A.D. by Ven. Hyerin-laesa during the late Silla Dynasty with the name of Kilsang-sa. It is conjectured that the temple changed its name during the Koryo Dynasty (918-1392 A.D.), according to a priest at the temple.

A two-hour bus ride from Suncheon and two-and-a-half-hour ride from Kwangju take visitors to the temple.

The temple history says the Koryo Dynasty national master Pojo-kuksa joined the temple in 1206 and it produced 16 national masters during about 180 years afterward.

Songgwang-sa is the birthplace of the Korean Buddhist Chogye-jong Order, the larg-

est Buddhist sect in Korea. Now, the temple consists of about 70 buildings large and small and has some 60 priests including world-famed Zen Master Ven. Soh Ku-san, 66.

Before the nation's liberation from Japanese colonial rule, the five-acre temple compound was jampacked with buildings and one could walk it around without being soaked on rainy days, according to an explanation by a resident priest.

However, the Korean War had brought many changes to the temple. According to the priest, in the spring in 1951, Communist guerrillas from Mt. Chiri set fire to the temple and burned two national treasure-designated buildings — Paegun-dang (white cloud hall) and Chongun-dang (blue cloud hall). Now, the sites of the two burned buildings remain vacant.

Currently, the temple preserves many cultural properties including three national treasures. One of the three known as National Treasure No. 42, a wooden statue of Buddha with two attendant Bodhisattvas, was stolen last month but was recovered soon.

Next to the main hall called Taeung-jon in the center of the temple compound is situated Kuksa-jon (national master hall) and on a large beam in it is painted a "cloud dragon" which still preserves its original colors.

Behind a museum building west of the temple court is a white marble pagoda which enshrines the sacred sari (sacred jewels found in the

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Behind a museum building west of the temple court is a white marble pagoda which enshrines the sacred sari (calcified jewels found in the cremation ashes of famous priests) of the late Ven. Hyobong, who died in 1966.

Meanwhile, Sonam-sa opposite to Songgwang-sa over the mountain can be reached after a two-hour walk on a path which serves as a wonderful hiking course for visitors. It takes about an hour from Suncheon to Sonam-sa by bus.

Founded three years earlier than Songgwang-sa, Sonam-sa is buried in a thick forest of pine-nut and fir trees many years old. In addition, larches and maples covering the surrounding area create a magnificent view.

According to Priest Nammyong at the temple, the forestation of 300 years is a prerequisite to the construction of a Buddhist temple.

Considered as the birthplace of both the meditative and scriptural sects of Korean Buddhism, Sonam-sa also has many historic relics.

(C.T.S.)



Korea Times Photo

Sonam-sa, one of the oldest Buddhist temples in Korea, is famous for the Sungson-gyo bridge crossing a stream at the entrance to the temple. The half-moon-like granite bridge was built nearly 300 years ago.

## Symbolizes Universe

# Origin of National Flag

Korea Times, Dec. 26, 1973



By Jeon Kyu-tae

When there is a rapid change in society and its order, as these days, there can be a change even in the conception of a nation and its symbol. There is even a possibility of falling into anachronism. However we can not change our national symbol often. Recently Canada changed her flag to one having a slightly different meaning. Once in our country, too, some people suggested a change in our national flag, but this was not accepted as a reasonable idea.

Every country has its own national flag. Variety is found in flags—the Union Jack was a symbol of Great Britain which boasted that the sun never set on the British Empire; the French flag, as poet Alphonse Marie Louis de Prat de Lamartine boasted, "has run around the world with—liberty and glory," the American Stars and Stripes symbolized the thirteen colonies at the time of independence and the present fifty states; the Afghanistan flag represents the Mohamedan church, and Danish flag has cross of Christianity the oldest in Europe.

There are many flags which symbolize heavenly bodies; the sun, stars, and moon are used in many flags. For in-

stance, the Japanese flag was made by drawing the sun only, the Chinese flag represents a bright blue sky, and those of Egypt, Turkey and Pakistan have the moon drawn in them. Those of Australia and Newzealand feature the Southern Cross and that of Chile has the South Pole Star.

We cannot find a national flag in the world similar to our own Taeguk which illustrates the origin of how the universe came into being. It shows the confusion before the separation of heaven and the earth and symbolizes, in four trigrams, the four seasons and four directions.

The four trigrams are said to carry the following meanings:

- ☰ Kun, heaven, spring, east, benevolence
- ☷ Kon, earth, summer, west, righteousness
- ☱ I, sun, autumn, west, courtesy
- ☵ Gam, moon, winter, north, knowledge

It is said that the Taeguk flag was first flown in August of 1892, the 19th year of King Kojong of the Yi Dynasty. A treaty was made at this time between Korea and Japan at Jemulpo, to end the hostilities resulting from Hidayoshi's invasion of Korea in 1592. To effect this treaty, Kim Ok-kyun and Park

Young-hyo went to Japan as special envoys, and, feeling the necessity of having a national flag, they created this one.

Today more than 170 flags symbolize their countries, while fluttering in the sky. People feel endless respect and love for their own flags which express national character and its close relationship to the fate of their countries and nations.

Looking backward, our Taeguk flag has flown over uncountable suffering. It was very this flag that was the centripetal expression of our longing for independence under the rule of Japanese colonialism for thirty six years.

How do we treat this flag of bloody suffering today? There are not many houses that hoist the flag on national days. Some people throw worn out or dirty flags into a rubbish box, and a woman in Jeonju was booked on a charge of deserting the national flag by hoisting it on a burned poker. What a deplorable thing this is! The national flag is the face and symbol of a country. I think that we should encourage our hearts to love our Taeguk flag.

The writer is a professor of Korean literature at the Yonsei University. — Ed

*"Korea Times" June 6, '74*

## Pulguk-sa Priest Probed For Swindling

KYONGJU — The prosecution here yesterday began investigating Lee Pom-haeng, former chief priest of Pulguk-sa Temple, on suspicion of having embezzled more than 20 million won of the temple income.

The prosecution, investigating the discord between Lee and the administration office of the Korea Buddhist Chogyong Order, also allegedly discovered that Lee had bribed ranking administrators at the Seoul headquarters three million won in 1970 in order to extend his term of office as the chief priest of the temple.

Discord between Lee and the Seoul headquarters surfaced Monday when the senior monk asked the local civil court to suspend the headquarter's decision to replace him with one of the staff members from the Seoul office as he still has two years till his term expires. The court had admitted Lee's appeal was reasonable.

According to the prosecution findings, Lee has a Fiat Sedan of his own, thought to have been donated by a believer in Seoul, but in fact, the prosecution insisted, he bought it with temple money.

Concerning leadership of the temple which attracts an enormous number of tourists throughout the year, this is another of the chronic disputes among Buddhist clergymen who are managing a huge fortune under the protection of the law which regards most of the temple estates as the nation's cultural assets.

It is the first since the special session of the supreme council of the Korea Buddhist Chogyong Order, the biggest Buddhist sect in Korea, closed after heated controversy over financial issues turned to violence just this past February.

*June 5, '74*

## Buddhists Split Over Leadership Of Bulguk-sa

The leaders of the Korea Buddhist Chogyong Order, Korea's biggest Buddhist sect, are once again in heated discord over a financial issue — this time concerning the ownership of Pulguk-sa Temple in historic Kyongju city.

The dispute among elder clergymen surfaced Monday as the Kyongju branch of the Taegu district civil court accepted an appeal from the Ven. Lee Pom-haeng, chief priest of Pulguk-sa, to nullify the Chogyong Seoul headquarter's "illegal decision" to replace Lee with one of its staff members.

Lee, who heads the ancient temple attracting the biggest number of tourists, had asked the local civil court to suspend the Seoul office's right to expel him from the position with two and a half years till his term of office expires.

In the meantime, the Chogyong headquarters explains that it could not avoid taking measures to bring the temple with ample financial resources under its direct control as it was suffering from a serious financial shortage.

Appointed to the chief priest of Pulguk-sa to replace Lee was Hwang Jin-gyong, 38, who heads the inspection department of the Chogyong administration office. *Korea Times*



...ing period  
... to March this  
... numbered 94 involving 782  
... government instructions.

*Korea Times, June 22, 1974*

## Monk Arrested For Calumny

The Seoul District Prosecution Thursday arrested monk Hwang Chin-kyong, 37, chief of the inspection department of the Korea Buddhist Chogyejong Order on a charge of calumny and forgery of private documents.

According to the prosecution, monk Hwang, current chief monk of Muryang-sa Temple in Puyo, filed false accusation against Suh Don-kak, former president of Dongguk University.

Monk Hwang was allegedly disagreed with Suh, when Park Man-su, chief monk of Tongdosa Temple, whom Suh supported, was elected chairman of the board of directors, Dongguk University instead of Choe Woo-sop, chairman of the Chogyejong Order Central Committee, whom Hwang supported.

Monk Hwang allegedly made a false accusation that Suh had embezzled some 12 million won of university funds from May 1972 to Jan. 1973 and that Suh had sent his son to the United States for study.

## Teachers Classes Due in 3 Cities

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Korea Times Feb 24, 1974

# Old Book Found

TAEJON — An ancient Buddhist volume, claimed to precede by some 350 years "Chikchi Shimgyong," the world-recognized oldest extant book to be printed with metallic type which is kept at the Louvre, was found to have been kept by a local citizen as his family treasure.

The 51-leaf book, entitled "Sokssi Yoram," carries an epigraph saying that it was published in the fifteenth year of King Hyon-jong of the Koryo Dynasty (918-1392), which corresponds to 1024 A.D.

If the epigraph turns out to be true, the book will beat "Chikchi Shimgyong," which has been accepted as the old-

est evidence of Korea's advanced printing arts of medieval times so far, in its antique value.

The book was brought to light as Paek Nam-gui, 54, reported Friday to the provincial office of culture and information his having the ancient cultural asset.

## Premier's Cable

Prime Minister Kim Jong-pil yesterday cabled a congratulatory message to the Korean national team which won in final games of the women's group events of the 27th International West German Table Tennis Championships.

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*Korean Nat'l Flower*

# Origin Obscure Of 'Mugung-hwa'

By Richard Rutt

The choice of the common hibiscus as the national flower of Korea is unusual in that it happened during the twentieth century without any formal legislative act. There was a faint literary tradition in the old sobriquet for Korea *Kunyok*, "the region of the hibiscus." A similar name is found in the *Shan-hai-ching*, a book nearly 2,000 years old.

What is most puzzling about the flower is its Korean name. There is no native Korean word in use for it, but there are several Chinese names: *kun*, the common word for the mallow family; *ilmol*, the "flower that dies in one day;" *sun*, which has a symbolic meaning similar to that of *ilmol*; and the familiar *mugung-hwa*, written with characters that mean "never-ending flower," but are usually translated as "everlasting flower."

It seems odd that the same flower should be a symbol

of transience and also called "everlasting." Some modern writers have tried to explain that the shrub of the hibiscus will always make new shoots if it is cut back, and in this sense it is "everlasting" and a symbol of the resilience of the Korean nation. This explanation is unconvincing because it is very recent, and this feature of the hibiscus is not particularly striking or typical.

Some scholars, following the lead of Choe Nam-son, have suggested that *mugung-hwa* is a corruption of *mok-kunhwa* "flowering mallow shrub." This makes good botanical sense, but proper etymological evidence is not yet available.

Meanwhile it is interesting to know that the problem is an old one. Yi Kyu-bo wrote a poem about it, probably shortly before the transfer of the Koryo capital from Kaesong to Kanghai when the Mongols were harrying Korea early in the thirteenth century. The poem and its preface are in the fourteenth book of his collected works.

My friends Hyemun the monk and Tonggoja Pak Hwan-go were discussing the Korean name of the hibiscus, *mugung flower*. One said *mugung* meant "no end," because they bloom continuously throughout the season; the other said it meant "not in the palace," because there was once a prince who loved the hibiscus so much that he preferred it to all his palace women. Neither could convince the other, so they borrowed rhymes from a poem by Po Chu-i and each wrote a poem on the subject. Then they asked me to reply and I wrote:

*Different names for the hibiscus  
Are proposed by you two friends.  
Neither will yield to the other,  
Each stands by his own opinion,  
But I bring fresh power to the fray,  
And vanquish you both at one blow.  
I have heard that long ago  
Ku for "chives" punned on ku for "nine:"  
Kung for "palace" is a pun on kung for "end."  
(I wonder who used it first.)  
Now I can solve your problem,  
As simply as telling strong wine from light.  
The splendor of this flower  
Never lasts longer than a day.  
Men shun its memento mori,  
And cannot bear the sight of fallen flowers,  
So they call them "endless" by euphemism —  
As if anything at all could be endless.  
You both look surprised to hear this,  
And purse your lips like closed windows,  
But you asked for my opinion.  
Now am I right or not?  
If I can convince the whole court,  
We can say the matter is settled*

*Korean Times  
May 13, 1973*



*Korea Times*

May. 13, 1973

# Laym

15 Orders <sup>Temples</sup> By Barbara R. Mintz

1. Chogye 1389 m. 149 f. Last week I said here that Buddhist sects arise from the emphasis each places on different sutras or perhaps different interpretations of the same sutra. The Chogye Order, for example, studies the Diamond Sutra, the Wonhyo Order studies the Hwaom Sutra, and so on. However, the question that foreigners very often ask when they first visit a temple is "Is this a Zen temple?" Though I can't say accurately when the popularity of Zen (Son <sup>선</sup> in Korean) first arose in the United States, I think I can safely say that it is the kind of Buddhism which most Westerners, Americans particularly, have at least heard about. Zen in fact has been widely popularized in many books and, I suppose, widely misunderstood. Be that as it may, I learned that to ask if a temple is Zen or not is to ask a silly question because Zen meditation is practiced by all monks and by some laymen, at least in north Asia, the home of Mahayana Buddhism. The thing to ask if a Zen master happens now to be living at the temple you're visiting. If you wanted, say, to study Zen practices, what should you do? Go and study with a master. Easier said than done? Of course. For one thing, in Korea you'd have to be able to speak Korean. For another you'd have to find one. I'm told that a master is now at a temple near Inchon and another is now "somewhere down south." Monks travel from temple to temple. They may stay at one for a few months or a few years, then pick up and go elsewhere. But few of us, even few lay followers of Buddhism, are willing or able to take up the strenuous and lengthy discipline necessary to actively pursue Zen practices. Therefore, as I mentioned last week, there are laymen's groups which meet regularly for devotions and for instruction. I was recently invited to attend such a meeting. I'll
2. Toegye 267 m. 172 f.
3. Tophwa (Tobson) 1,311 m. 445 f.
4. Wonhyo 257 m. 26 f.
5. Ilwong 185 m. 5 f.
6. Tomun 170 m. 1 f.
7. Chwatse 134 m. 28 f.
8. Singak 133 m. 74 f.
9. Taehon Co. 130 m. 1 f.
10. Yungju 224 m. 7 f.
11. Hwaom 102 m. 28 f.
12. Jangso 89 m. 4 f.
13. Popyang 76 m. 1 f.
14. Tophwa 58 m. 10 f.
15. Jangp 46 m. 4 f.
16. Mirak 73 m.

describe it here to you. The meeting opened with the entire congregation (some 300 people, mostly women) led by one of their members chanting together the "Triple Gem":

*I take my refuge  
in the Buddha,  
I take my refuge  
in the Dhamma,  
I take my refuge  
in the Sangha.*

This formula was given by the Buddha himself to his first disciples to use to ordain their converts to the Way. Dhamma means the Teaching; Sangha means the Order.

The chant was followed by a hymn to the accompaniment of an organ. The particular meeting I attended was that of the Kwanum Association which meets at Chogye-sa. The association takes as its patron Kwansum (in English, we use the term Kwanyin; in Sanskrit it's Avalokiteshvara), the so-called Goddess of Mercy. The hymn was one of about a dozen especially composed for the association and included in a text that also included prayers and readings and the like.

After the hymn, the members of the association recited a prayer which expressed their hope of attaining the Bodhisattva ideal. Let me try to explain as simply as possible the Bodhisattva ideal, an important concept in Mahayana Buddhism. A Bodhisattva is one who has attained Enlightenment and is therefore eligible for Nirvana, but he delays his entrance into Nirvana to dedicate his life to the welfare of mankind.

Therefore, when the members of the association pray to attain this ideal, they express their desire to dedicate their lives to the welfare and benefit of mankind.

(As an interesting aside — the Korean word *bosal* which means Bodhisattva (as in Kwansum-bosal) is also used to designate a follower of Buddhism, especially a female follower. I was considerably taken aback to hear myself referred to as Mintz-bosal until this usage was explained

17. Binye 15 m. 12 f. 18. Chumda 14 m. 1 Temple

Notes on  
KOREAN TEMPLES

Buddhism has been an important religious and civilizing influence in Korea. Art thrived and much that remains of the best in Korean art is preserved in Buddhist temples or was created through its religious impulse. In the fourth century Buddhism was introduced into Koguryo, Paekje, and Silla, the three kingdoms. Silla conquered her two neighbors and became dominant on the peninsula in 668 AD and, for three centuries, maintained her supremacy. It was during the Silla dynasty (668-935 AD) that the arts flourished and the Buddhist religion became an important part of the life of the people. In 805, there were so many temples that one was always within earshot of temple bells. In 935, the Silla dynasty disintegrated and was followed by the Koryo period which was to last until 1392. It was during this period that Buddhism reached its zenith in Korea. Kings gave up their crowns and became monks. Affairs of state were controlled by priests and much of the states' treasure was used to build and maintain temples.

During the Lee period (1392-1910), the Confucian scholar came into pre-eminence and Buddhism fell on evil days. From time to time, the building of temples within the capital, the city of Seoul, was forbidden and efforts were made to consolidate and reduce the number of temples. However, at other times, temples were built near the tombs of kings and occasionally temples received large grants of forest and agricultural land. In the main, however, royal patronage ceased and Buddhism steadily declined. Hundreds of temples have gone into decay, some to disappear, others leaving behind a pagoda, memorial stone, or two flanking stone pillars or flag poles to mark their sites. Some large temples remain that were of great importance in earlier days. Although temples no longer maintain many hundreds of monks, there are still many beautiful spots in the mountains of Korea that tell much of Buddhist greatness that is no more. These temples speak clearly of Buddhist appreciation of nature and their love of the quiet and the beautiful.

Twenty-nine temples which are now or have been great temples have been selected for description. Certain of them are small, but contain excellent stone pieces, sculpture, paintings of antiquity, or have old interesting temple buildings. The temples of Kyonggi Province are not so large or historically important as those in the other provinces. They have been included because of their proximity to Seoul where they are more accessible to visitors. When visiting the larger temples, an effort should be made to see attached side-temples where even today, in seclusion, monks and nuns diligently study and try to follow the precepts of their religion.

Nearly all temples of any size have clean warm-floor rooms for the accommodation of guests, and abbots are most hospitable. It is necessary to bring bedding, food, and eating utensils. Charcoal braziers can be furnished at the temple. In return for the services rendered, a contribution should be made to the temple when leaving. In general, a contribution in Korean currency is most appreciated. Devout Buddhists do not smoke, so cigarettes are ordinarily not a suitable gift. Many Americans have enjoyed overnight stays at temples. Although the ringing of bells and chants during the night may at times be disturbing, it is as a result of an overnight visit that a person can best get a little understanding of Buddhist religious life in Korea.

## KYONGGI PROVINCE

Chondung Sa, Kangwha Island, Kilsang-ryon, ten miles south of Kangwha town.

Chondung Sa, "Temple of the Transmission of the Lantern," came into importance when the Koryo kings fled to Kangwha Island from Kaesong during the Mongolian invasion in the twelfth century. This temple is beautifully set in the woods and is surrounded by an old wall. There was a skirmish here when the French attacked Kangwha in 1866. Two buildings are of Middle Lee construction. A few miles distant on Mari-san is a small temple, Chongsu-sa, "Pure Water Temple." The main building, which is of Early Lee construction, is decorated with excellently carved lotus designs. At the top of Mari-san is the altar where Tangoon, the father of the Korean people is supposed to have worshipped four thousand years ago. In Kangwha town, there is a large Koryo bell, and north of Kangwha town are a number of ancient dolmen.

Silluk Sa, Youju-gun, Puknae-myon, may be seen across the river from Yeju town.

Silluk Sa, "Temple of the Golden Bridle," is located on a bend in the Han River just above Yoju. A brick pagoda from the Koryo or possibly the Silla period stands on a rock overlooking the river. In front of the main hall is an intricately carved marble pagoda of the beginning of the Lee period. The main hall, of Middle Lee period construction, is in excellent condition. The famous priest Maong, who lived at the end of the Koryo period, was exiled from Kaesong and died and was buried here. His stupa, a lantern, and memorial stela, located on a knoll in back of the temple are of interest. This temple was rebuilt and rededicated five hundred years ago to King Sejong when his tomb was moved to Yoju by King Chungjong.

About six miles north of Silluk Sa is the site of Kodai Sa, one of the largest temples of the Koryo period, where two beautiful memorial pagodas and other large stone pieces may be seen.

Yongju Sa, Suwon-gun, Anryong-myon, six miles south of Suwon to the right from Pyongjom station.

Yongju Sa, "Dragon Jade Temple," below Suwon, came to importance when King Lee Chongjo buried his father nearby and favored this temple with generous gifts. The same king in 1794 built the wall around Suwon and made it the site of a traveling palace. The paintings in the main hall at Yongju Sa are believed to be executed by a noted artist, Tanwon. The temple bell is of good workmanship. The two royal tombs nearby are of King Chongjo and his father.

Pongson Sa, Yangju-gun, Chichop-myon, twenty miles northeast of Seoul.

Pongson Sa, "Venerate Ancestors Temple," was established near Kwangnung, the tomb of King Sejo by his son in 1468. Shortly thereafter, it was made chief temple of the Kyo or Dogma Sect in Korea. This temple has a large bell of early Lee construction and an interesting map of the world copied in 1711 from the original map given by Father John Adam Schall to King Injo's son when the prince was visiting in Peking in the latter part of the seventeenth century. The huge trees in this tomb area are the finest to be found around Seoul.

This temple was almost completely destroyed during the Korean war. The bell is in good condition but the building in which it hung was burned to the ground, and not rebuilt.

### Pongseun Sa

Pongseun Sa, Kwangju-gun, Unju-myon, across the Han River at Tuksoom, four miles east of Seoul.

Pongseun Sa, located on Mt. Sudo, just south of the Han River, is one of the larger temples near Seoul. It was established as an important temple in 949 and was of most importance during the Early Lee period when it was the chief temple of the Son or Contemplation Sect in Korea. Nearby are the tombs of King Songjong (buried 1494) and King Chongjong (1544.)

### Seungga Sa

Seungga Sa, Koyang-gun, Eunpyong-myon, north of Seoul through North Gate past the papermaking village and a forty minute hike to the temple.

Seungga Sa is a small temple in the western part of Pukhan Mountain, just north of Seoul. It is only a short distance below Pibong (Monument Peak) where a memorial stone erected by a Silla King tells of his inspection in these mountains. The date of the stone is 568. Just in back of the temple is a large Buddha carved on a rock which is of excellent workmanship and is probably more than one thousand years old. This is one of the most convenient and rewarding hikes in the environs of Seoul.

## KANGWON PROVINCE

### Woljong Sa

Woljong Sa, P'yongchang-gun, Chinbu-myon, on road to Kangneung turn north at Woljungga Village, then five miles to temple.

Woljong Sa, "Temple of the Moon Spirit," on Mt. Odae, "Five Peaks Mountain," is located in the high mountain country on the road to Kangneung. It has been an important temple since early times and is a rich temple today with more than one hundred priests. In front of the main hall is a good example of an ornate Koryo period pagoda complete with bells. A stone figure of a woman worships in front of the pagoda. Recently, a beautiful Silla bell, dated 804, was unearthed north of Mt. Odae. This has been moved to Woljong Sa and will be hung this spring. It is one of three Silla bells in Korea--each of them being among the finest in the world. The oldest Silla bell, dated 725, is at Sangwon Sa, now a side-temple of Woljong Sa, a two hours' hike up the side of Mt. Odae.

Woljong Sa was almost completely burned during the Korean war. The Silla bell was also destroyed by fire.

## NORTH CH'UNG CH'ONG PROVINCE

### Popju Sa

Popju Sa, Poun-gun, Songni-myon, twelve miles east and north of Poun town.

Popju Sa, "Temple of the Abiding Law," lies at the foot of beautiful Mt. Songni, a mountain covered with old trees, jagged granite peaks and quiet side-temples. Temple records date the building of this temple in the seventh century and from the days of Silla this temple has been referred to as an important one. It is laid out on a large scale and today has more than one hundred monks. The wooden pagoda of Middle Lee construction is the only one in Korea, and is an important example of a kind of pagoda that was more common than stone pagodas in the Silla and Koryo periods. The Main Hall is large and dates from 1624. There is a beautifully carved lotus basin and three stone lanterns of the Silla period. An excellent concrete Buddha, designed by a modern artist, KIM Bok-chin, is one of the largest in the Orient.

## SOUTH CH'UNG CH'ONG PROVINCE

### Magok Sa

Magok Sa, Kongju-gun, Magok-myon.

Magok Sa, "Temple of Magok" (Chinese teacher of the famous priest, Pojo, who founded this temple,) is the largest temple in the province, having more than one hundred monks. It is beautifully situated on a stream at the foot of Tachwa-san, "Great Flower Mountain," about ten miles northwest of Kongju. A stone pagoda of the Koryo period has a large bronze finial (cap) of Lara style that is very unusual in Korea. Several large temple buildings date from 1782 when the temple was rebuilt after a great fire. The temple has two volumes of the "Lotus of the Exquisite Law Sutra" printed in silver on blue paper, which monks copied in the fourteenth century.

### Sudok Sa

Sudok Sa, Yesan-gun, Toksan-myon, two miles west of the Toksan Warm Springs.

Sudok Sa, "Temple for Studying Virtue," in the northwest part of the province has a large main hall that is one of the few buildings remaining from the Koryo period--a building at least six hundred years old. The building is beautiful in its simplicity and is in an excellent state of repair. The National Museum has copies of the wall-paintings found on the walls of this building. In front of the pavilion is an excellent Silla pagoda. Six side-temples above the main temple are most impressive. Particularly interesting is Kyonsong side-temple where seventy nuns study and work. The side-temples are beautifully kept and set in beds of flowers and pine trees. There is a small warm springs hotel at Toksan.

### Kap Sa

Kap Sa, Kongju-gun, Koryong-myon.



Kap Sa, "First Temple," is located on famous Koryong Mountain, ten miles south of Koryong. This mountain was traditionally believed to be the site of the next capital of Korea. Kap Sa is divided into two parts by a mountain stream. The older part has a most interesting flag pole almost intact. Stone flanking pillars are a familiar sight at old temples. There is also a stone carved memorial pagoda of the Koryo period. On the eastern and northern slopes of Koryong Mountain are the smaller temples, Sinwon Sa and Tonghak Sa, and near the top of the mountain are two large stone pagodas marking the site of an earlier temple. One can see all of these on a full day's hike.

#### Kwangch'ok Sa

At Nonsaw, in the southern part of the province, is the well known Unjin Miruk, a large stone Buddha, which was made at the beginning of the eleventh century. Also at Kwangch'ok Sa is an excellent stone lantern and some smaller carved pieces.

#### NORTH KYONGSANG PROVINCE

#### Puluk Sa

Puluk Sa, Kyongju-gun, Maedong-myon, ten miles south of Kyongju.

Puluk Sa, "Temple of the Buddha Land," near Kyongju, and its Sokkulan, "Stone Cave Side-temple," preserve some of the best of ancient art in the Far East. The magnificent stone foundations, pagodas, and bronze Buddhas at the main temple and the superb stone carvings at the stone cave are set in beautiful surroundings. Puluk Sa was built as a great temple in the middle of the eighth century by Kim Taesung. There are only a few priests now, but the temple is in good condition. Neighboring Kyongju, capital of Silla, and this important temple, should be seen by everyone who visits Korea.

#### Tonghwa Sa

Tonghwa Sa, Talsong-gun, Kongsan-myon, fifteen miles northeast of Taegu.

On the western slopes of Mt. Palgong is Tonghwa Sa, "Temple of the Paulownia Flower." This impressive temple was rebuilt on a large scale in 832 by Simji, son of a Silla king, who became a great Buddhist priest. It was built where a Paulownia tree bloomed in the middle of winter. Three stone pagodas, a stone Buddhist figure, and a rock-carved Buddhist figure, all dating from Silla, may be seen at this temple. Through the centuries, this has remained an important temple, and is a leading one today.

#### Unhae Sa

Unhae Sa, Kungchun-gun, Chongdong-myon, ten miles northwest of Yongchon.

Unhae Sa, "Temple of the Silver Sea," is located on the eastern slopes of Mt. Palgong. It was built during the Silla period and is still impressive. An Early Lee building at a side-temple, Kojo-am, has an interesting Buddhist painting.

### Pusok Sa

Pusok Sa, Yongju-gun, Pusok-myon, sixteen miles north from P'unggi station.

In the northernmost part of the province at the foot of Taebaek San, "The Great White Mountain," rests Pusok Sa, "Temple of the Floating Stone," a temple with only a few priests, but rich in beauty as it is in history. This temple was built by Uisong in 676 as ordered by the King of Silla. It was built on a spot where a stone dragon, the spirit of a Chinese maiden who loved Uisong, came to protect him from his enemies. The large stone dragon is believed to be lying under the main hall of the temple. The main hall is a large, impressive building erected in the Koryo period, seven hundred years before--one of the oldest buildings in the Far East. The large Buddha and halo are of excellent workmanship and are also of the Koryo period. A second smaller building also remains from the Koryo dynasty and contained wall-paintings now removed to the main hall. The stone lantern in front of the main hall has beautiful carvings of the Silla period. Also, there is a Silla pagoda, flanking stone pillars, and three stone Buddhist figures nearby, which are of good workmanship. From the two large pavilions in front of the main hall, there is an excellent view of the broad valley below. This isolated temple is a quiet reminder of the importance of Buddhism and the state of culture of Korea in the distant past.

### Pongam Sa

Pongam Sa, Hungyong-gun, Kaun-myon, ten miles west of Hungyong.

Pongam Sa, "Temple of the Phoenix Crag," on Mt. Hwiyang is deep in the mountains in the northwestern section of the province. This was one of the famous nine mountain temples of Silla, and although there are less than ten priests at present, the excellent pagoda, stupa, two memorial stupa and a large broken iron Buddha make a visit worthwhile. This was the head temple of which Yuchom Sa, the largest temple in the Diamond Mountains, was a branch.

### Kouryong Sa

Kouryong Sa, Hungyong-gun, Sanpuk-myon, ten miles east of Hungyong.

Also in Hungyong County is Kouryong Sa, "Cold Dragon Temple," which also boasts a long history, but which is a prosperous temple today, having more than one hundred priests.

## SOUTH KYONG ANG PROVINCE

### T'ongdo Sa

T'ongdo Sa, Yangsa-gun, Habuk-myon.

T'ongdo Sa, "Temple of Universal Salvation," at the foot of Mt. Yongchi, "Holy Eagle Mountain," located twenty-four miles north of Pusan was established in 646 by the great priest, Chajong, and since that time has been a leading temple. In 1949 it was considered the largest temple in Korea--having more than two hundred fifty

priests. A "saritap," relic pagoda, is claimed to enshrine some of the historical Buddha's bones brought in 643 from China. The main hall is of excellent construction and contains a bronze and silver urn of superior workmanship. The numerous buildings, each honoring a different Buddhist deity, and the approach through large old trees are most impressive.

#### Pomo Sa

Pomo Sa, Tongnae-gun, Puk-nyon.

Pomo Sa, "Temple of the Holy Fish," on Mt. Keunjung, "Golden Well Mountain," is just north of Tongnae, a northern suburb of Pusan. It is also one of the largest temples in Korea. It is believed to have been founded by the great priest, Uisang, in the seventh century and was established as a large temple in 836. There has long been rivalry between this temple and neighboring Tongdo Sa. The pagoda in the courtyard dates from Silla. Most of the buildings are from two hundred to three hundred fifty years old. In 1949, two hundred priests lived at the main temple and nine side-temples. At Tongnae is a good hot springs hotel.

#### Haein Sa

Haein Sa, Hyopchon-gun, Kaya-nyon, fifty miles west of Taegu.

Haein Sa, "Temple of the Seal of the Sea," on Mt. Kaya is beautifully located deep in the mountains of northern South Kyongsang Province. It was established in 803 by the great monk, Unjong, on the order of the king of Silla who, on several occasions, visited the temple. It remained an important temple since its beginning. It houses the most important Buddhist scriptures beautifully carved on more than 80,000 wood blocks. These were cut in the early thirteenth century by the order of King Kojong of Koryo when he was on Kangwha Island during the Mongolian invasion. The wood blocks were brought from Kangwha Island to Haein Sa by the first Lee king at the end of the fourteenth century. The buildings housing the wood blocks are five hundred years old, having escaped the air fire that destroyed all the other temple buildings. This temple has a stone pagoda and lantern of the Silla period, and south of Haein Sa, a side-temple, Chongyang Sa, "Temple of Pure Coolness," has one of the most beautiful stone lanterns in Korea, a stone pagoda and a Buddhist image which date from Silla.

### NORTH CHOLLA PROVINCE

#### Keumsan Sa

Keumsan Sa, Keumajo-gun, Suryu-nyon, twelve miles southwest of Chonju.

Keumsan Sa, "Gold Mountain Temple," on Moak-san, "Mother Mountain," dates from the Silla period and came into importance when a later Paekje King was exiled there by his son who usurped the throne. The father later joined Wanggon who conquered Silla and set up the Koryo Kingdom at the end of the tenth century. It is believed that the stupa which is supposed to enshrine relics of the historical Buddha, and the pagoda beside it, date from this time, but it may be later. The stupa is

capped with nine dragon heads. It is believed to be the first bottle-shaped stupa in Korea. Other interesting stone pieces include a slate pagoda and a stone lotus base for an image. The two main halls are very large, one containing a colossal standing Buddha of good workmanship. An excellent Middle Lee wall-painting is found in the back of the second main building. This temple was one of the largest during the Koryo period, having more than one thousand monks at that time. Its present setting and proportions help one to understand something of what a large temple was like.

### Silsang Sa

Silsang Sa, Namwon-gun, Sannae-nyon, eighteen miles east and south of Namwon.

Silsang Sa, "Temple of True Reality," at the base of Chiri Mountain, is now small but contains excellent stone pagodas, several stupas, a lantern and a large iron Buddha which date from the Silla period when this temple was of great importance. It was one of the famous Nine Mountain Temples of the Contemplation Sect where many famous monks lived. Nearby, at a side-temple, Paejang-an, there is a beautiful memorial pagoda with excellent carvings of Buddhist figures and a stone lantern. Silsang Sa is located in a meadow on the bend of a large mountain stream and commands an excellent view of Chiri Mountain, the highest mountain in the southern part of Korea.

### SOUTH CHOLLA PROVINCE

#### Whaeum Sa

Whaeum Sa, Kuro-gun, Masan-nyon, five miles northeast of Kuro.

Whaeum Sa, located on the southwestern slopes of Chiri Mountain, is of outstanding proportions and is also of great age. One of the largest Korean style buildings on the peninsula dating from 1703 is found here. The stone foundations of this temple are impressive, as are the large pagodas and lantern. In back of the main hall is an excellent pagoda held up by carved stone lions. The figure of a monk, worshipping, faces the pagoda. The approach to this temple follows a mountain stream, lined with large, gnarled pines, and the temple is set in a beautiful growth of dense pine forest.

#### Songgwang Sa

Songgwang Sa, Suncheon-gun, Songgwang-nyon, is halfway between Hwasun and Suncheon; approximately thirty miles southeast of Kwangju.

Songgwang Sa, "Temple of the Flourishing Pine," on Mt. Chogei, has been an important temple for nearly a thousand years. Today, it remains one of the largest temples in Korea. The library and museum at this temple house many interesting pieces, including a carved, encased Buddha, old priests' garments, and old books printed in the Koryo period.

This large temple was partially burned by guerrillas during the Korean war.

### Sonam Sa

Sonam Sa, Sunchon-gun, Sangon-nyon.

Sonam Sa, "Temple of the Holy Rock," five miles from Songwang Sa, on Mt. Chongyang, is believed to have been built by the priest, Tosu, at the end of Great Silla. No art treasures remain, but it is a large temple with many impressive buildings.

### Porin Sa

Porin Sa, Ch'anggeung-gun, Yuchi-nyon, approximately thirty miles south of Kwangju.

Porin Sa, "Treasure Forest Temple," on Mt. Kaji, was the first of the famous Nine Mountain Temples. Several of the most famous monks of Silla and Koryo lived at this temple. There is a large iron Buddha, dating from Silla, two stone pagodas, a stone lantern, three memorial pagodas and a stele of the same period.

The main hall of this temple was burned prior to the Korean war.

### Taehung Sa

Taehung Sa, Haenam-gun, Hwasan-nyon, ten miles south of Haenam.

Taegyeung Sa, "Great Flourishing Temple," has long been, and is even today, an important temple. It is believed to have been established in early times by Tosun. It boasts a large Koryo bell. The forests around Taehung Sa are said to be especially beautiful in the autumn. North of the main temple at Miruk-an, a side-temple, is a large Buddha, carved on a stone cliff, that dates from late Silla or Early Koryo.

### Paek'yang Sa

Paek'yang Sa, Ch'angsong-gun, Pukha-nyon, about five miles east of Saga-ri Railroad station, which is approximately halfway between Kwangju and Chonju.

Paek'yang Sa, "Temple of the White Sheep," is located on Paek'yang Mountain, on the northern border of South Cholla Province. It is situated in a scenic valley and is in the shadow of a beautiful granite peak. This temple had more than one hundred monks prior to the Korean war. It is in excellent condition with inviting quarters for overnight lodging.

## Korea's Cultural Roots

Korea Times, Oct. 26, 1979

# Korean Mudang, New Style?

## Part III

By Jon Carter Covell



Looking at my 3,000 won mudang fan it is obvious, beyond question, that the three central figures are definitely borrowed from Buddhism directly. However the background of these two bodhisattva (sort of "saints" in Buddhism) becomes the waves on which a sea dragon rides as his horny head leads the eye to the figure at his left, who holds a Taoist type fan, and sports a white mustache and beard. To make sure that he is recognized as the "spirit of the Underseas Dragon" a few waves of blue splash up in the yellow area near his blue halo. This Sea Dragon Deity also had his servant, and further on to the right is an old, Chinese-looking gentleman with a crazy, tilted halo surrounded by seven stars. This is the "Big Dipper" deity, worshipped by many early people, perhaps because this constellation can be so clearly seen in the night sky by people in the northern hemisphere. Thus the "Seven Star Spirit" as he is usually called in Korea, is a major deity in Shamanism.

To his right stands a female mudang, holding her magic wand with bells on it, and her fan with the "Three Spirits" painted on it. Bringing up the end is a figure in blue that I am not sure of. He seems Confucian from his headgear and he holds a book with writing. Maybe Confucius has been brought in to the assemblage? Oh, I just found out; it's the "Southern Star" that grants longevity. Sha-

manism has been quick to adapt anything that was helpful.

On the other side of the fan next to the central Buddha is "The Mountains Spirit" (Sanshin) readily spotted because a tiger winds around his body and a pine tree furnishes his backdrop, while a knotty natural wooden staff is grasped in one hand. I have seen his painting in every Buddhist temple in Korea, and have become quite attached to the variety possible in portraying this deity who represents the power of mountains, a major force to be worshipped by the prehistoric Koreans, and not forgotten even in this, the twentieth century. Koreans have always been "people of the mountains" and have loved their mountains, particularly those known as "Diamond Mountains." People of stone, the ages have left many granite monuments to testify to this love of their rocks and mountains. Thus, the "Mountain God" is a major deity in the Shaman religion.

Next to him, are three military figures "guardian figures" for Shamanism. One seems to rule the waves and has a trident. I believe he harkens back to Shiva in Hinduism, but probably no living mudang ever heard of Shiva. The middle one holds the kind of sword which is used in mudang ceremonies called kut, to exorcise out evil spirits from inside the sick person, or the "haunted area" which had become inhabited by a bad spirit. The last deity on my mudang fan

I cannot identify. Obviously I will have to study more about Shamanism.

Meanwhile, let us return to the lady in Chongup-gun who can cure those who, after standing in line all day, are admitted to her presence, and "a glance from her" is enough to rid them of their ills. She began "curing" in 1960, and then after a police detention, lay low for a number of years. Now she has surfaced again. If she sees 2,000 people a day and they donate only 1,000 won each (and of course the grateful ones would usually give more) she is earning \$60,000.00 per month. This is about what the more popular medical doctors now earn in America for a much longer period than a month. Without education, without studying medical practices, in a country whose average per capita income is one-tenth of the U.S.A. Mrs. Choi is doing very well. Since it is a "religious donation," presumably this isn't taxable income. Yes, Mrs. Choi, if the newspapers statistics are correct, has out-classed all present day Korean mudang, most U.S. doctors, and Amy Semple MacPherson, America's most famous "miracle doctor."

However, since the crowds keep coming, and since although her patients could be classified as "poor," probably 1,000 won will not break them, shall one say that this is just one more incident in what some professor of comparative religion in America has

termed "Our Believing World?" It would seem that mankind usually wants to believe in some power outside of himself. If present day Americans suffer, to a great extent, from psychosomatic illnesses which can be cured by placebo, why should not it be expected that Koreans also can be cured without scientific medicine? The dictionary defines placebo as "a preparation containing no medicine but given for its psychological effect" or "to humiliate the patient."

The crowds before Mrs. Choi's house come in rented buses and are allowed to park in front of her humble dwelling waiting their turn. If a "glance" does not cure them, she permits the seriously ill to spend the night in her house, where, presumably, proximity will do the trick. No doubt this modern miracle worker is stimulating the local economy, for people standing long hours in the hot sun need to buy cool drinks or munch on snacks. How long will it be before some enterprising promoter realizes the potentials of this modern age woman who says she is not a mudang. No indeed, she has gone them one better; she doesn't need the paintings and the bells and the folding fan. She doesn't need to dance or sing or even move about vigorously. Just her "glance" is enough to cure. Are the mudangs in Cholla-pukto suffering a "recession" and will it become "a depression?"

*In Cuba*

## Korea's Cultural Roots

## Fairy Deer of Korean Art

Korea Times  
Dec. 12, 1979

By Jon Carter Covell

Among the most garceful of nature's animals and the most fleet of foot is the small and shapely deer. Whether grazing or in flight, its outlines are attractive. Yet the most important reason for the deer being painted or embroidered in Korean art is its association with longevity.

According to Oriental legend, the spotted deer initially lives a thousand years and then its fur turns gray. After another five hundred years, it turns snow white. To see a white deer is considered very lucky. After another five hundred years, the deer's horns turn black and this indicates that it has become an immortal!

At this turn of events, the fairy deer no longer needs ordinary food, and so merely nibbles on pullocho, the fungus of immortality (discussed some time back). After a few more centuries, the fairy deer doesn't even need the magic pullocho for food, but subsists merely on crystal-clear water from the mountain peaks, for as a fairy or immortal the deer now dwells totally in the heights of the mountains and is rarely viewed by man. A few Taoist hermits or immortals might see it, since they have so much in common. They all hate noise and cities and prefer the peace and isolation of nature, high up in the mountains.

In paintings, sometimes the deer is shown with a serving maid. This is Ma Ku, the handmaiden of Hsi Wang Mu (Su Wang Mo in Korean), the Taoist Queen Mother of the West, who tends to the orchard which grows the fairy peaches famed for conferring immortality on the eater.

The deer is considered amorous since, when alone, it cries forlornly for its mate, especially in autumn. Usually two animals are shown together, male and female. Autumn is a favorite season for deer paintings when this animal is combined with scarlet maple leaves and green pine needles.

It appears that the deer started out as an animal especially dear to Taoist hermits, but Shamanism also appropriated it. The deer's antlers are important in fifth and sixth century shaman crowns unearthed at Kyongju. Indeed, every major crown recovered from the Silla tombs has two deer antlers fabricated from gold as part of the crown.

The deer accompanies the South Pole Star, who became

a major deity both in the Shaman and the Taoist world. He is easily recognizable from his strangely elongated head. In addition, Buddhist folklore has a special place in its heart for the deer. In his pre-life or Jataka Tales, the historical Buddha Gautama was reincarnated eleven times as a deer. After his Enlightenment, the historical Buddha gave his first sermon in an enclosure at Benares, the holy city of India. Deer were present and this is now known as "The Deer Park." In some early Buddhist art (about 2,000 years ago), the eight-spoked wheel of the Buddhist Law, which incorporated the eight-fold path of noble living, was

sculptured, held between two carved deer.

In late Buddhist art, to compete with Taoism and Shamanism, Buddhist artists also came to paint a longevity deity with a cylindrical head, attended by a deer. He is really the same as Surloin or the South Pole Star Deity of Shamanism, but goes by other names in Buddhism.

Thus all Far Eastern religions have a special place reserved for the gentle, graceful deer. Beyond all this, he is associated with "income" from a homophone in Chinese meaning "emoluments." Thus to give a screen painting full of deer to someone would be wishing them both a very long

life and a great deal of money.

Inevitably the deer is present on all Ten Symbols of Longevity screens of Korean folk art. Thus every traditional home of the upper class had one such screen during the Yi dynasty. Even today upper-class Korean-style restaurants still usually have at least one pair of screens with the Ten Symbols of Longevity as the theme.

It was amazing to learn from newspaper photos that the private dining room in the KCIA's plush headquarters within the Blue House enclosure also had a Ten Symbols of Longevity screen. It was clearly seen behind President Park's place in the assassination photos.

Such screens seem to be particularly a province of Korean art. The Chinese do use these same longevity symbols, but much more sparingly. They did not feel the necessity to use all ten at once, but only one or two together. The Japanese also do not use all ten, but tend to be satisfied with the deer, the crane and pine along with the South Pole Star.

Sometimes students ask me why the Koreans went so strongly for this theme in their folk art and their craft objects. Why are there such a multitude of screens with all ten symbols of longevity? So far as I know, no book explains this. However, one can deduce that there must have been a reason, or several causes. During the Yi dynasty, the average life span was about forty, and to reach one's sixtieth birthday was good fortune indeed. This may be part of the explanation. When life was short, it was nice to be surrounded by symbols suggesting otherwise. Furthermore, the respect given to elderly people, engendered by Confucianism, would furnish another incentive for living as long as possible.

In traditional Korea, even "an old fool" if past sixty, was much respected. Longevity became an exceedingly important goal in Yi-dynasty Korean lifestyle. If two or three symbols of longevity were a good idea, why not more? And since most screens contained ten panels, ten symbols of longevity seemed a goodly number. But the most surprising thing of all was that the fairy peach was omitted from this combination. It was the most potent of all longevity symbols, as will be discussed in another column.



A famous artist, Kim Hong-do, visualized this fairy deer with an immortal playing a magic flute.

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Korea's Cultural Roots

Korea's 'Fish Pleasure'

Korea Times, Dec. 14, 1979

By Jon Carter Covell



This peninsula has a total coastline of 17,800 kilometers, which includes numerous islands. Thus it has lots of shallow waters good for fishing, as well as surrounding oceans and numerous rivers for fish. Its earliest inhabitants back in the Stone Age were fishermen and hunters. Therefore, it is not surprising that "fish" became an important motif for art.

Classical brush painting uses fish as a theme, while folk painting has even more examples, particularly huge, folding screens of many panels entirely devoted to swimming pairs. A ten or twelve-panel screen called "Fish Pleasure" was appropriate for almost any room on the house. Fish were associated with financial success and also with fertility, both desirable aspects of life to traditional Korea.

These huge folk-painting folding screens show many creatures of the deep, swimming two by two usually. However, the carp is far and away the most admired of all types. He symbolizes, or in Yi times he symbolized, vigor, endurance and perseverance along with power. Born in rivers, the carp swam out to sea but returned to spawn. In ancient days the carp returned to Wu Men and leaped up its cataract and swam the rapids of Lung Men or "Dragon Gate." Thus the carp came to be associated with perseverance, or overcoming all obstacles. Confucianism saw in the carp the moral of "surviving the trials of life."

Naturally, all the fish did not make it, and many died in the attempt. (No one mentions that after spawning the carp dies anyway.) In folk paintings one often sees a fish, the upper part of whose body is turning into a dragon, as in the accompanying illustration today.

For the painter the carp offers a lithe and sinuous motif. It can be painted in the waves, or cavorting with pleasing curves around an ideogram which symbolizes some virtue or quality which the upright person should cultivate. Thus, in Korean art of the Yi dynasty, the fish occurs in a number of Filial Piety stories sanctified by Confucian ethics. The most memorable one is of a boy who had to sit by a hole in the ice and catch a certain fish which was the only food his aged and ill parent could eat. In one story for the moral uplift of children, a filial boy melted a hole in the ice from his body temperature and thus caught a carp in winter. Most filial piety screens depict a carp. This is a symbol of wealth and prosperity; its roots go back a long way. If one studies the golden girdles which were ex-

cavated from the Silla tombs, they all have one or more fish shapes represented in gold hanging as pendants from the girdles. Shamanism used the fish as a sign of material prosperity and even today at lunar New Year's in Japan every Shaman (Shinto) shrine there sells charms in which a plastic, gold colored fish is very prominent. This would seem to be a direct descendant in Japan of Shaman motifs found at Kyongju, only fifteen hundred years later.

Korea's adoration for fish, particularly the carp, is not an isolated phenomenon. She is linked with many other countries around the world. For example, the ancient Sumerians had a fish god, while the Assyrians also possessed an interesting deity which was half man, half fish. Those sailors of the ancient world of the Mediterranean, the Phoenicians, also had a fish god who was half man and half fish, called Dragon.

Most readers of classical

mythology are familiar with the mermaids of Greece who were half woman and half fish. It is always the tail part that is fish in these half-and-half combinations! The mermaid appears in mythology all the way to the north of Europe, as far as Ireland.

The early Christians used the fish as a symbol of their divinity, Christ, during the first two centuries A.D. In the Greek language, the initial letters of "Jesus Christ, God, Son, Savior" spelled in Greek "Ichthys" meaning in an ordinary sense "fish." Under the persecutions during the first and second centuries A.D., in the time of Nero and other Roman emperors, the early Christian converts could make the sign of a fish to others, and perhaps escape undetected. In fact for years I have taught that the earliest representation of Christ in art is a fish, just as the earliest representation of Gautama Buddha is as a wheel, or foot-prints.

Probably none of this Western history of symbols was known to the Korean folk painter, or even the classical scholar of Korea who used brush and carbon black ink. Rather, they were familiar with the Oriental symbolism that one fish was lucky, but two fish together were an even happier augury.

It would seem that Paekche architecture in the sixth century used fish to decorate the roof ends of Buddhist temples as well as palace buildings. These were copied in Japan and can still be plainly seen on the roof of the Daibutsuden in Nara.

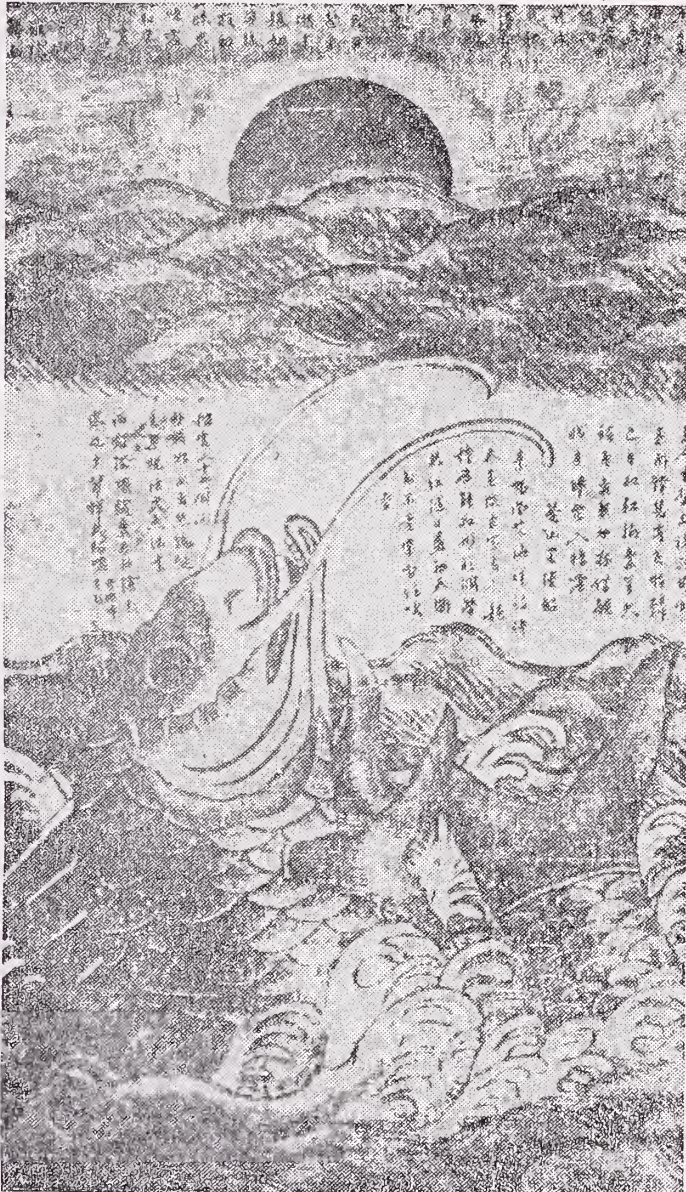
Also Hideyoshi, who ventured his forces into Korea in 1592 and 1598, was quite fond of the fish, particularly the dolphin. He had golden ones put on the rooftops of his palaces. Nagoya Castle, built by Hideyoshi's successors, had golden dolphin over eight and a half feet high of solid gold, put at each end of the roof, and gave the fish eyes of silver. U.S. planes bombed the fish to smithereens, but today there are replicas there. (I don't think they are solid gold, as in the seventeenth century.)

In Roman times the fish was sacred to Venus, goddess of love. The Romans ate fish on Friday as a salute to Venus. It would seem that the Catholics simply followed this custom of meatless Friday after Emperor Constantine recognized Christianity in 313 A.D.

The Buddhists were not initially vegetarians, but adopted this custom from the Jains of India. At first an exception was made of fish. In countries like Japan where fish are a very important item of the diet, even vegetarianism accepted fish. However, Korean Buddhists seem to have been stricter.

During the Christmas season of 1974 I visited a katobushi factory in Kyushu. This plant converted giant bonito into baked, dried tidbits to go with food or drinks. It made me sick to watch about a hundred thousand bonito swimming around in the slush while workers wearing rubber boots scooped them up and stuffed the bonito into huge ovens. For six months I couldn't stand the sign of what had formerly seemed a delicacy. It would seem that one's attitude towards fish is largely a matter of conditioning.

In the Orient the fish has many meanings, and must not just be taken for granted as in the West. Most of these meanings are good. Even the ordinary fish are respected in Korean art. Scenes of peaceful fish swimming around suggest to man that he might try less bellicose ways.



A Jumping Carp painting, a symbol of success and fertility. Mineral colors on silk, Yi Dynasty. Collection of the Emille Museum.

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## Korea's Cultural Roots

# Temple of Dragon, Pearl

*Kim Pund*

Jan. 9, 1982

By Jon Carter Covell



One of the most fascinating temples in all Korea lies near at hand, on the outskirts of Suwon, which marks the southern terminus of the Seoul subway. From there it is a long taxi ride to the southwest of Suwon, beyond an airfield which seems to be Osan's. Anyway, the temple is located near the tomb of the twenty-fourth king of Yi-Dynasty Korea, Chongjo (reigned 1776-1800). Its history is intertwined with a particularly traumatic moment in Korean history, the only time that a Korean king deliberately murdered his own designated crown prince by publicly suffocating him to death in a rice box (This is perhaps the most soiled spot in the Yi Dynasty's long and splotchy history)!

The tombs of King Chongjo and his father, Crown Prince Sado (the ricebox prisoner) are near this Buddhist temple and intimately connected with it. A visitor can see both royal hillside tombs and the temple, all on one lengthy afternoon's excursion from Seoul.

This Chogye sect temple owes its very existence today to King Chongjo's intense devotion to his murdered father. He moved his father's obscure tomb from a distance to Suwon and visited the new one frequently, so often, in fact, that he decided to move the capital city from Seoul to Suwon because a reigning king

was limited to traveling no more than 80 li a day, and this prevented him from daily visits. It is interesting that the present government is planning to move the capital to Suwon someday, but for quite different reasons.

During the ninth century (854 to be exact) when Buddhism was flourishing throughout the peninsula, a temple had been founded on this spot, named Kalyang-sa. Today the only evidence of this earlier institution lies in two rather plain granite pagodas and a Koryo-period bronze bell (National Treasure #120) with trios of angels upon its sides. During the early Yi Dynasty's suppression of Buddhism, Kalyang-sa became a neglected ruin.

However, when the twenty-fourth Yi king moved his father's tomb to a nearby hillside, he slept here in this ruin before the dedication and during the night he dreamed of a dragon with a pearl in its mouth. This was interpreted as a lucky dream, and so the king ordered the Buddhist temple reconstructed and renamed after his dream as "Temple of the Dragon and the Pearl" which reads Yongju-sa in Korean. It may have been unusual during the Yi Dynasty when Buddhism was under a cloud, but in former history several temples had been named after dreams experienced by sovereigns or by

military dictators. Here the signboard avoids the word "pearl" and calls it "a magic jewel," but what other jewel does the sea dragon hold in his mouth? Or what except a pearl floats above a Buddhist altar, just out of reach of a dragon? This pearl represents "truth" and to Buddhists it is the "jewel of Buddhist truth," and is sometimes included in the finial atop a pagoda.

After the king had refinanced building this Suwon temple, it flourished with as many as 5,000 priests in attendance, which was remarkable for its time (Buddhist suppression). In fact, the zealous king, who came frequently to Suwon to pay his respects at his father's tomb as a dutiful Confucian son, eventually named this temple the headquarters for all Buddhist institutions in Korea. It soon came to hold thirty buildings and was guarded by 5,000 troops from the royal army, while the same number were assigned to guard the royal tomb compound where he had reburied his father's remains and was subsequently buried himself, so he could be faithful in death, too.

The entrance way to this temple of the Dragon and the Pearl or Yongju-sa is one of the most attractive in Korea. Additionally, it is on level ground and does not require the steep climb which brings one exhausted to the first

buildings. The entrance approach is lined with ginkgo trees which shelter the wide pathway. Along the edges are natural stone pillars, rough-textured. On the face of them is carved a saying from Buddhist scriptures. A granite stele standing upon a turtle base lies at the end of this approach and gives the history of this temple. It is claimed to be ancient, but the ideographs carved into the stone certainly look as fresh as yesterday.

After one enters the temple precincts proper, the conference hall looms ahead, with a plaque written by King Chongjo himself under the eaves. A collection of woodblock prints is kept at the temple. They are engraved from plates of copper, wood and stone, according to the abbot. These depict the 10 "graces" of parents or 10 things that parents suffer for the sake of their children, who thus owe them filial piety. This list is long, so I will explain the distinctly Confucian part of this Buddhist temple in the next column.

Next time you look at the striking skyline of skyscrapers in Seoul, give a thought to the statement that if King Chongjo had lived and ruled another 10 years, he probably would have succeeded in moving the capital to Suwon so as to be near his father's grave. How different history might have been then!

*Last Year*

## Korea's Cultural Roots

*Buddhism*

# Heaven: West, East

By Jon Carter Covell

*Korea Times Feb. 17, 1980*

Heaven in the Christian religion is quite a materialistically splendid place according to Revelations XXI. It is described this way: "The wall was built of diamond, and the city of pure gold, like a polished glass. The foundations of the city wall were faced with all kinds of precious stones (diamond, lapis lazuli, turquoise, crystal, agate, ruby, gold quartz, malacite, topaz, emerald, sapphire, and amethyst). The twelve gates were twelve pearls ... The city did not need the sun or moon for light ... On either side of the (crystal-clear) river were the trees of life, which bear twelve crops of fruit a year, one in each month and the leaves of which are the cure for pagans."

Mohammed's specific description of the Islamic heaven, as contained in his revelations, the Koran, is quite male chauvinistic, with only men allowed to win entrance. The fastest entrance came with death in battle for the sake of Allah. Women are present in Islam's heaven only as humble serving maids to assist the men who eat all sorts of delicacies amidst flowing fountains of clear water and even of intoxicating liquors which do not leave a hangover!

The Pure Land of Amitabha's Paradise, in which most Korean Buddhists believe, is even more multi-dimensionally described in two sutra, the Muryangsu-kyong and the

Amita-kyong. A human being has only to invoke the name of this deity once to be whisked away at the moment of death to Amitabha's Western Paradise which has the following qualities: It is always bright as day and always abloom with many colorful flowers which perfume the air. The trees grow leaves which are precious stones such as jade and rubies; they bear delicious fruits and attract many sweet-singing birds. The rivers of Amitabha's paradise are fragrant and taste to the tongue as sweet as honeydew, while these rivers give off sweet music to the ears. The rivers of this paradise are lined with various bejewelled trees, from which bunches of flowers are hanging.

If the reborn soul wishes this water to be hot, it is hot. If he wishes it to be cold, it is that to him. The temperature, too, is neither cold nor hot, and both clothing and food are available to everyone according to individual desires. The souls of the dead each have a lotus pod seat, which elevates them above the scented waters of eight beautiful lakes in this paradise. As they sit on their lotus pods amidst sweet music, they become clairvoyant and can read the thoughts of other souls. (This seems to be a slight drawback except, of course, that everyone's thoughts are now "pure" in this Pure Land of Amitabha).

In theory the reborn soul

sits in this Western Paradise for eons, reaching some sort of ideal, purified state, so he need not go through the ceaseless cycles of rebirth included with this earthly existence (and thus he escapes the karma of his former misdeeds).

Amitabha (Amita'bul in Korean, Amida in Japanese) means "Infinite Light." This Pure Land (Kungnak in Korean, Sukhavati in Sanskrit, Jodo in Japanese) exists in a sort of infinite time. This deity's other name is Amitayus which means "Infinite Life." With such an appeal to all the senses and such promises of never suffering from hunger, from the climate, from bad odors or lack of sweet music, who could resist enrolling in Amitabha's throng of worshippers? Well, over the centuries, most Koreans did give first place in the Buddhist pantheon to this deity of Infinite Light who rules this super-duper Paradise. Thus about 85 percent of all the principal cult statues in Korean temples represent Amita'bul. (Note: this is my personal estimate; it does not represent an actual count).

And yet the pragmatic Korean, who became a Buddhist and thus had all this guaranteed as his "afterlife," still had to worry about this life. Thus he patronized or placed money before the altars of Shamanism's Mountain Spirit and the Lonely Saint, and even



of Chi'jang (just in case he went to Hell by some mistake, instead of to Paradise!) Meanwhile, there might be progeny to be desired, so money, fruit and flowers were placed before an image of Kwansuem, the Bodhisattva who hears the cries of all suffering humanity and can grant children to her worshippers. Besides all this, if a sudden attack of illness should occur, it might be from an evil spirit, and so the "cures" of a mudang's kut might seem indicated. Or else, just to play safe, an offering should be placed before the statue of Yaksa-yorai (Sanskrit: Bhairava-guru). He was the Buddha of Medicine, a physician possessed of special powers over the Seven Calamities. The Yaksa-kyong promises that seriously ill people, dedicating forty-nine lanterns for forty-nine days to him, will have a new lease on life.

Western artists created relatively few scenes of heaven, even the medieval ones. Buddhist artists quite often depicted Amitabha's Western Paradise. I wanted to use one of these to illustrate this column. Normally, I scold the Culture Editor if my column appears without an illustration. But all my Western Paradise illustrations are color slides and for them to appear in black and white is just too cruel. Color and gold are a major part of the visualization of Amitabha's Paradise. Sorry! no illustration today. Use your imagination!

...il Japan

## Korea's Cultural Roots

Korea Times, March 13, 1981

# Buddhism's Long March Across China to Korea

By Jon Carter Covell



In most Korean temples there stands an altar with three holy figures upon it. This is because the notion of a "Buddha" is different in Mahayana Buddhism than in the earlier Hinayana form. At first Gautama Buddha was a human teacher who had lived in the sixth and fifth century B.C., had preached and passed into nirvana at eighty.

However, the Indians have a vastly more expanded concept of time and space than does the West. In the immeasurable time periods of which the Indian mind is capable, the Mahayana philosophers developed the concept of "Buddha" being timeless... that many Buddhas had existed before the historical one was born near the Himalayas. Thus there are often shown in sculpture six of these Buddhas who preceded the historical Gautama. There are future Buddhas, too, particularly one called Maitreya (Miruk in Korean). To suggest the infinite number of such manifestations of Buddha (the Enlightened One), quite a few Korean temples have a special hall in which they show a thousand (more or less) identical figures and call it the "Thousand Buddha Hall."

However, by the time that Chinese priests were coming to Korea to proselytize in the fourth, fifth and sixth centuries A.D., and Korean priests were visiting China (and even India) to learn more of the new faith, an important new Buddha had arisen in China. This was Amitabha, the ruler of the Western Paradise. It was a beautiful place of soft music and brilliant jewels, and each devout Buddhist (devout to Amitabha!) could be reborn there upon his/her death. It was a "stopover place" one might say, on the road to nir-



This statue shows Miruk (Maitreya), the bodhisattva who is sitting in the Tsuita Heaven waiting to appear on earth and usher in a new era of peace and prosperity. Korean Buddhism took especially to the Miruk Posal during the sixth and seventh centuries, perhaps because Korea, too, especially wanted peace and prosperity. This small bronze statuette is dated 606 A.D. and is found in the Tokyo National Museum (as is much other Korean art). Miruk Posal had a special meaning to the hwarang or Silla's knighthood, and became a sort of patron saint to those going into battle for Silla.

vana, and much easier to attain, because it only demanded "faith in him" and not such an upright life as earlier prescribed.

The very earliest statues discovered in Korea show a standing historical Buddha, the Sakyamuni (Sokkamuni in Korean). However, very soon the veneration for Miruk Posal (the future Buddha) and Amitabul, the Buddha of the Western Paradise, are evidenced in sculpture. Thus Korea received both the ideas of the human teacher, (Sakyamuni), the earthly sage who had at-

tained enlightenment and then nirvana and that super-mundane being, the bodhisattva or Amitabha who, through countless merits accumulated over eons of time had attained a superhuman state.

It was early assumed in China that there was a link between the ruling emperor and the Buddha...that the ruler was the incarnate super-Buddha. These ideas naturally traveled to Korea, and Buddhism as "the savior of the state" became an important concept. (It was not at this time a popular religion but one for the upper classes only.)

The concept of a future Buddha who would bring about a new era of peace, security and prosperity, possibly in the fifth or sixth century, spread widely in Korea. When this Miruk Posal did not materialize, the popularity of this cult was not immediately hurt. In fact, through the work of Priest Won-gwang of Silla the Miruk following enlarged. He was the originator of the hwarang code used by Silla's knighthood. He traveled to China during the sixth century and brought the latest ideas back to Silla (including, it is said, the blueprints for the Yellow Dragon Monastery of Kyongju.) The rulers of Silla had given up their Shamanism to become Buddhists (527 A.D.), for how could they lag behind the sweeping popularity which Buddhism was gaining from every ruler in China?

This form of Buddhism which became a state religion and supported the state in its battles was, of course, a far cry from the original Buddhist doctrines against taking any life, including that of animals. Initially this religion had been democratic, not caring about temporal power.

One point should be made clear. Buddhism was a gentle religion, and in each country which it entered, it did not fight with the predominant old folk religion of the people. Rather, it compromised with it, adopting many of its customs. Thus Buddhism became

### Answer to P-5 Puzzle

Jumbles: WEARY SQUAB GENIUS FACING

Answer: They need drivers—SCREWS

Korea's Cultural Roots

Taego and Korea's 'Married Monks'

Korea Times, Apr. 17 1981

By Jon Carter Covell



It strikes this foreign observer of Buddhism that today there are two major branches in Korea, the Chogye and the Taego; the Chogye looks down on the Taego monks as "terrible" because they are married, yet the actual founder of the Chogye order was the National Teacher or Kuska named Taego. This man, who lived from 1301 to 1392 A.D., effected the actual merger of the nine different Son (Zen) schools into one, called "Chogye" after the mountain near which the Sixth Patriarch taught in China.

In 1424 the Yi government ordered the Chogye and Chiao or textual studies groups to join together. After many complications, in 1935 all the meditative sects and all the others were united into the Chogye order. This was in great contrast to the five centuries of suppression under Yi when monks and nuns had not been permitted to enter the capital city under pain of death, until King Kojong lifted this rule in April 1895.

However, the Japanese government exercised some control over Buddhist temples during their occupation. The question of marriage was quite important by that time. In Japan the Jodo Shinshu sect started marrying way back. During the fifteenth century the grandson of its founder (Shinran) named Renryo, had over twenty wives and almost a hundred children. Therefore, Japan gradually got used to the idea of married monks, especially because Jodo Shinshu came to be the great majority of Buddhists. Sons took over the temples from their fathers and the temple passed down as inherited property.

Han Yong-un, Korean Buddhism's greatest brain in the twentieth century, urged the meditative sect of Son to drop its opposition to monks marrying, in order to strengthen the order and make it more attractive to intellectuals. Today Chogye headquarters honors him greatly, but they have not budged from their celibacy position. Further more, Chogye looks down on the sect of married monks as "immoral and pro-Japanese." This seems to me a simplistic view of the matter, but at the moment I will not take

sides. Rather, let me tell you about the Zen Master Taego and some of his life story. Taego in his life during the fourteenth century worked for unity; today his name is used to support division!

It was the last ruler of the Koryo dynasty who nominated priest Taego to be "National Teacher" or Kuska. Taego traveled to Mongol-ruled China, where he was well received, being asked to preach there and receiving a golden ceremonial scarf (kasaya) as a present from the emperor. Korea's King Kongmin also honored this priest and appointed him "royal court monk." However, this was in reality a burdensome administrative job to anyone who really was deep into Zen, so Taego asked to resign. The King refused; so Taego fled in the middle of the night! With such violent action, the king understood perhaps, and did not force him back.

Meanwhile this king fell under the influence of a very evil man, known as Shin Ton, a sort of Rasputin, though officially a Buddhist monk. He tried to have the king send Taego into exile. Then when Taego wanted to travel to China again, this Rasputin

managed to stop him and ordered "house arrest" at Songni Temple.

When Taego reached seventy, the King, full of regret, asked him to become "royal court monk" again. Taego pleaded sickness and tried to retire, while the remorseful king kept reappointing him. Finally Taego became free from court intrigue by dying (at eighty-two).

There is a famous story about the Yuan or Mongol emperor sending a messenger to Taego when he was in Peking, saying:

Please accept this slight token of His Majesty's gratitude, but with one condition, that you receive this without using your hands.

Taego's reply was:

Of course, I will accept his majesty's gift without using my hands, if you will give it to me without using your hands.

Taego's first enlightenment came at the age of thirty-three. His poem after this taego (satori) ended this way:

I smash all the Buddhas and the Patriarchs All the mountains and rivers, without using my mouth.

Four years later Taego attained an even more complete

enlightenment and wrote another after - enlightenment poem which ended:

After breaking through the solid gate, Clear wind blows from time immemorial.

It is said that Master Taego presented a memorial to King Kongmin in which he lamented the fact that nine different branches of Son (Zen) were extant in Korea and disputing over tiny points. Chinul had already laid the philosophical groundwork for uniting them. Now the king ordered Taego to do so in fact. This was in line with the continual "harmonization process" that marks the history of Korean Buddhism.

As for the "marriage problem," this was no problem in fourteenth-century Buddhism. Monks often had what might be termed "common law wives" and raised families. What the Japanese proposed was legalized marriages for monks. This split the Buddhist community apart, and so it remains today. Chogye is by far the largest order. Taego is second. (One Taego abbot I know has children, grandchildren and even great grandchildren playing in his home.)



This shows Pongwon-sa, the headquarters temple of the Taego order of married monks. Its chief abbot, Lee Man-bong, now over seventy, lives in his own house, surrounded by his children and grandchildren, even great-grandchildren. Lee is a famous painter, a "living national treasure" in the orthodox Buddhist manner. He earns fees for creating highly-colored scenes, with gold dust.

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## Korea's Cultural Roots

# Kwanseum Changed Sex Over the Centuries

Korea Times, Apr. 26, 1981

By Jon Carter Covell



Buddhism is the only religion that I know of wherein a diety changes sex — from masculine to feminine. Christianity solved the problem the other way, by gradually making the Virgin Mary, mother of Jesus, more important (during the Middle Ages in the cathedrals), than the titular head diety of Christianity.

Without the worship contributed by women, almost no religion could have succeeded in world history (Islam being the one exception since it is so totally male-oriented and admits of no hope for women in Islam's heaven, except as serving maids for the dead males.) Thus both Catholicism and Buddhism were supported at the folk level, if not in the hierarchies of their institutions, by the support given by women. Perhaps it is easier for them to pray to a female statue than a male one.

China provided the turning point. Kwanseum Posal arrived in China in the early centuries as a male deity, known to the Indian Buddhists of Mahayana inclination as "Avalokitesvara." This diety is usually shown in art standing, and quite masculine. However, during the fifth, sixth and seventh centuries, Buddhism in China was competing with religious Taoism. Now Taoism had a folk goddess known in Korea as So Wangmo, the "Queen Mother of the West." She presided over a "Paradise in the West," and was keeper of the peach trees which bore the magic fruit, one bite of which gave the eater immortality.

Buddhism needed some female figure who would bestow blessings in this life, if not in the next. Thus, gradually the portrayal in Chinese Buddhist art, shifted towards the feminine. The very earliest Korean statuettes of Kwanseum are sort of neuter... neither excessively masculine nor yet definitely feminine. But as the change accelerated in China, the same thing happened in Korea — Kwanseum's representation underwent considerable revision. A parallel thing was happening in Tibet as she adopted Buddhism from the ninth century onward, and the female emanations became almost as

important as the male Buddhas there. Each male Buddha has his female partner, and a certain diety called "Tara" became, in a way, a parallel with Kwanseum. Both deities came to be represented with a thousand arms and eleven heads. The arms were to assist the faithful in every way and the multiple heads to see all those who needed help. Korea's first example of an eleven-headed Kwanseum occurs within the Sokkuram cave-grotto. It is definitely the most beautiful of these early Kwanseum, the ones in Tang China being fat-faced, sensuously earthy and

so unspiritual that even a contemporary Chinese critic complained that in art the "Kuan-yan looks like a prostitute."

Actually more than sex changed when this diety moved from India to China. The translators in China took the Sanskrit word which means "the seen Lord," and rendered it into "Lord who hears" the sounds of the world. (Ava means "the seen" and isvara means "lord." On the other hand the Chinese spelling of this diety is Kuan or "One who hears" and yin or "sounds of the world.") By the time that the Lotus Sutra (Myobop-yonhwa-kyong) was translated during the third

century by Dharmaraksha in part and by Kumarajiva in the early fifth century, the 25th Chapter, which is dedicated to this diety, can be translated in English as "The Oneness of the Boddhisattva, Regarder of the Cries of the World."

According to this influential chapter, Kwanseum can rescue the individual from a great fire, a huge flood, from a typhoon, from demons, or other deadly harm. Even the criminal, if he cries upon Kwanseum's name, will be rescued. If any woman desires a son, she has but to cry on Kwanseum's name, and a son will be born who is "happy, virtuous and wise." No wonder the Kwanseum cult spread, and many statues of this diety came to be fabricated, of wood, of granite, of bronze covered with gold.

The usual signs are a vase in her left hand (occasionally the right hand in early statues) and this is filled with the equivalent of Catholic holy water. In her headdress is a small Amitabul, for it is his paradise in the West to which Kwanseum can guide the dead souls.

I quote a few lines from this Chapter 25 of the Lotus Sutra as rendered into English by Kato, Tamura and Miyasaka:

With never a doubting thought,

Regarder of the World's Cries, pure and holy,

In pain, distress, death, calamity,

Able to be a sure reliance,

Perfect in all merit,

With compassionate eyes beholding all,

Boundless ocean of blessings!

Prostrate, let us revere him (her).

By the twelfth century, all the representations of Kwanseum that I have ever seen are much more feminine than masculine, only the moustache remaining to reflect its ancient origins in India as masculine. Kwanseum becomes ever more feminine with each century, until by the twentieth she is portrayed like a Virgin Mary, with a child on her knees. I saw such a one in a Chogye Order nunnery in Chunchon and was amazed.



This Koryo period (probably fourteenth century) Kwanseum Posal, was discovered in the Diamond Mountains. The Mongols, who were Korea's de-facto rulers at that time, liked this mountainous area and many Buddhist temples were established there. The Mongols were Lamaistic (or Tantric) Buddhists and this Korean statue is quite similar to Nepalese or Tibetan statues of Tara. In any case, this Kwanseum is quite feminine, with her hair flowing over her shoulders in cascades and strings of jewels covering her torso and falling down to the lotus-petal throne upon which she sits. Even the moustache which was inherited from the time when Kwanseum was Avalokitesvara, a male diety in India, has receded into oblivion. This gilt-bronze statue, 18 cm. high, is now in the Seoul National Museum.

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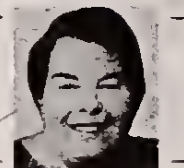
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Korea's Heritage

Korea's Kuanyin — madonna with child

By Jon Carter Covell



Next year the Catholics of Korea are celebrating their 200th anniversary and a number of early Catholic martyrs are about to become "saints" in an official way. In fact, the Pope in Rome is expected on a visit. Therefore, it should not be surprising to find, in a remote nunnery on a hillside of Chunchon, two hours northeast of Seoul, that the influence of Virgin Mary seems indicated in a statue which is central to the compound's Main Hall.

The first time this columnist saw the gilded statue of Kuanyin which looks so much like a "Virgin Mary with Holy Child," which is so frequent on medieval cathedrals in Europe, particularly in the Ile de France region, absolute astonishment reigned. Furthermore, when asking for permission to photograph this "golden image" it was first granted and then withdrawn on the fourth click of the camera lest "the magic be lessened." It was apparent that this statue was considered to have magical powers.

It is of course a truism that in most countries where women have won some recognition as human beings, a distinctly feminine deity has arisen to whom devotion is paid. Christianity is an outstanding example of the gradual rise in importance of the Virgin Mary as the one to whom the common people addressed their prayers, rather than to the more aloof Jesus or the more awesome and even more remote Jehovah. By the 12th century and passing into the 13th, the worship of "The Blessed Virgin Mary" had come to dominate France to the extent that many of the most famous cathedrals built during this time are named "Notre Dame" or "Our Lady" in French.

In contrast to the suffering on the Cross, the concept of rebirth or birth or babyhood as incorporated with Mary become



The gilded statue of Kuanyin holding a child on her lap as it appears in a Chunchon nunnery.

very popular with artists, whether in sculpture or with paintings. Now the same thing happened with Buddhism. At first it was very ascetic and emphasized not being attached to worldly things. But gradually the Kuanyin became more and more popular as a personification of compassion, and finally, Kuanyin acquired a child. I cannot be sure in dating the first appearance of this "child," but the Kuanyin statues became increasingly feminine from the seventh century onwards. They did retain the mustache which had belonged to this deity when it was Avalokitesvara in India. The Chinese are very pragmatic so they changed the all-male deity from India into a female deity. Most of the seventh and eighth century statues of Kuanyin in China are feminine in some respects but still somewhat masculine. By the 12th century the Chinese renditions are all very female.

Korea seems to have followed more or less the same pattern, as evidenced in its

sculpture and paintings. By the Koryo period (935-1392 A.D.) the artistic representation of Kuanyin had become 99 percent female, and sometimes even the whisper of a mustache had disappeared. Sixteen Koryo-period paintings of Kuanyin with Willow Branch recently discovered or labeled as "Korean" by the Yamato Bunka-kan's 1979 exhibit, testify to the preceding statement. Some of the Kuanyin in triads with Amitabha are still essentially masculine.

Thus, it seems to be that if Kuanyin is to be extremely merciful, she takes on quite a feminine aspect in Korean art, and since most people believe that the female is the weaker and more sympathetic of the species, this tendency is not too surprising. A painting in Unmun-sa shows Kuanyin waving her magic willow branch towards a couple who has obviously been praying for offspring, and Kuanyin bearing a baby on her shoulder, about to give the child to the praying couple. That painting is dated

20th century.

It is not a far step from such an idea to having Kuanyin portrayed with a fat, plump, healthy baby in her lap, protected by her right hand on his tummy. This Chunchon statue seems to say "By my powers, I can bring babies" and since during the Yi Dynasty that was a major desire for many women in Korea (due to Confucian pressure of needing boys for the ancestral rituals), the concept melts into the sociology of the times.

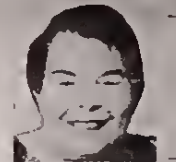
Therefore, finding a twentieth-century Kuanyin with baby on her lap, looking very much like a medieval Cathedral's statue of "Virgin and Child" shouldn't be too surprising. The second visit to Chunchon and this nunnery of Ponghyon-sa, a little more light came into the raison d'etre for this unusual statue, at least it seemed out of place to this columnist since it is a Son (Zen) nunnery. Nearby is a large Catholic cathedral which attracts many more people. The artist, whoever he was, would seem to have been influenced by this fact. The sculptor seems to be saying, "We have a Divine Mother" too.

An interesting footnote is that a sh-devil (in India) named Hariti, who devoured little children, was converted to Buddhism and then became the protector of little children. This Hariti legend got amalgamated on to the Kuanyin concept. However, Hariti is usually shown with three or four children at her feet. Kuanyin also got mixed up with several other legends about filial piety of daughters, or girls who wanted to become nuns and their fathers opposed. All this is probably due to the Lotus Sutra, Chapter 25, which assigns all sorts of powers to Kuanyin, even forgiving thieves or rescuing people from robbers.

## Korea's Heritage

## Influence of Priest-Pilgrims

By Jon Carter Covell



Although Buddhism came to Korea and became the official state religion of one after another of the Three Kingdoms, it appears to have been Paekche that was the most totally effected in its culture, perhaps because it was nearest to south China at a time when the Liang Dynasty there was also extremely devote. Of all the pro-Buddhist kings of Paekche, King Song, who reigned from 524 to 554 A.D., was the most dedicated.

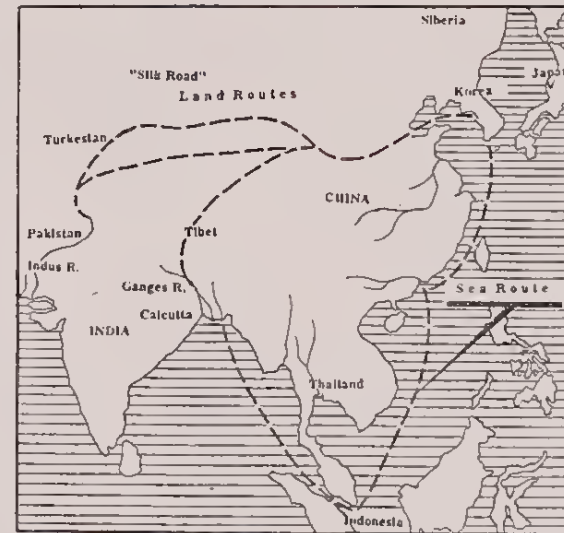
King Song's rule is notable for two things in particular. Kyomik, a Paekche monk, left his country with the blessing of King Song and set out for India, the homeland of Buddhism. The exact date of Kyomik's departure is not known, but he returned after several years' study, reaching Paekche about 530 A.D. He returned with holy scriptures (sutra) and the delighted king commanded that he translate them. (This meant translate them into Chinese, as that was the written language then).

This monk had learned Sanskrit while in India, and the Mahayana scriptures were written in that language. The returnee was given a staff of twenty-eight lesser monks to help with his task. But Sanskrit and Chinese are very different languages, and, as everyone knows, the civilizations of India and China are quite different.

The historical Buddha had lived about a millenium before, and the Buddhism of the sixth century in India was already very different from the simple, forest philosophy of Shakyamuni (sixth-fifth century B.C.).

In addition, the concept that Buddhism could defend a country and a royal house had arisen. Buddhism would probably have died if a king in India about 250 B.C. had not used it to cement his own rulership. Each of the Three Kingdoms adopted Buddhism to protect its own nationhood with each calling on or praying to the same Buddhas as the Three Kingdoms fought each other!

King Song, wishing to have Japan as an ally, in the year 522 A.D. sent an envoy with sutra, a golden image and other "relics." He urged the Japanese rulers to adopt Buddhism as a part of their national defense, and wooed the Japanese to be his ally when Silla next attacked him. Thus one can see that Buddhism was used as a political tool for the various ruling factions of the time. (Medieval Europe was to see a



This map shows two possible land routes and one probable sea route for Korean pioneer Buddhist pilgrims to India. (Courtesy of Dr. James Grayson of Keimyung Christian University).

somewhat similar situation in the "Holy Roman Empire," which was actually very un-boly).

Silla adopted Buddhism and gave up Shamanism later than Paekche. Silla sent several monks to study Buddhism at its source, in India. For example, Hyon-ja is recorded as going to India, after living in Tang China for a while. Eventually he set out for India, passing through the deserts of China and the plateaus of Tibet, and finally entering India from the side that is now Pakistan. After about four years in the northwest, he set out for the site of the historical Buddha's "First Sermon" in the Deer Park at Benares and the holy site of Bodhagaya.

This Silla monk then attended the famous Buddhist university of Nalanda, where thousands of students gathered from all the 12 countries that by then had converted to Buddhism. The Silla monk Hyon-ji spent three years studying there, and finally returned to Changan, then the capital of Tang Dynasty China. After many years away he had become so Sinitized that when the Emperor Kao-tsung (ruled 649-683 A.D.) ordered him back to Nalanda, he went, and eventually he pas-

sed away in India, never having returned again to Silla.

Quite a few Korean monks had the same experience, becoming absorbed into Chinese civilization. They might be termed "ex-patriates," or one could say they placed devotion to Buddhism above loyalty to their kingdom. Another Korean priest, Hye-op, went to India via the northern route and eventually settled at Nalanda University, where he, too, died. The concepts of visas and passports and nationality were not so prevalent then. A Korean monk Hyon-tae made the journey, stopping in Tibet and Nepal, and must have observed Tantric Buddhism which was developing at that time. He, too, died in China without returning.

A few Korean monk-pilgrims tried to go by boat to avoid the deserts and mountains of Chinese Turkestan or Tibet. But the sea route was quite dangerous, and there was no such thing as a direct sailing to India. A Silla monk named Hye-cho managed to survive the sea route in the eighth century. He studied Tantric Buddhism in China, where it was then strong. Finally he got a vessel from Canton and eventually landed in Calcutta in northeast India. He was able to return and

influence the development of Buddhism in Korea.

I always laugh when present-day monks here try to tell me "there is no Tantric Buddhism in Korea." Not only did it come to Korea from monks who visited China during the Tang Dynasty, but it also infiltrated when the Mongols controlled Korea during the thirteenth and fourteenth centuries. Their religion was Lamaism, a form of Tantric Buddhism, and they brought some coloration of it to Korea.

Many Korean temples have an eleven-headed form of Kuanyin, which is quite a favorite icon of Tantricism. Sokkuram Grotto (750 A.D.) has the most exquisite example.

Every Buddhist monk in Korea (to the best of my knowledge) recites at least once a day, if not oftener, the "Thousand-armed Kuanyin Sutra" which is certainly a Tantric Buddhist concept. The Hwaom sect was prevalent during the eighth century, brought by Uisang, and in China he received a "mixed bag" of Buddhism, which included Tantric forms.

Thus temples that still belong to the Hwaom sect, or once did, show some lingering traces. When visiting Woljong-sa in Odaesan National Park, notice the multi-armed demons of its paintings. Or at Pulguk-sa, the Thousand-Armed Kuanyin painting in its Kuanyin Hall. Or even on Cheju-do.

Yes indeed, the results of Korea's pioneer-pilgrims who went to Tang China or to India and studied at Nalanda University can still be traced in Korean temples. As an art historian, it is one of my preoccupations when visiting Buddhist temples to note the Tantric elements remaining from these voyages, or the Taoist elements brought from China, and things I believe can be traced to the Mongol occupation.

Buddhism survived by adopting, by assimilating. The Buddhism of Tibet absorbed the native Bon religion (a type of Shamanism with emphasis on demons) and sometimes it seems as though the Bon is the major element there. Buddhism prospered in China by adopting many features of the folk religion there, based on earlier forms of Shamanism and Taoism. Korea's Buddhism, too, survived and prospered by making many "accommodations."



Korea Times July 15, 1979

# The Observer

By Peter Hyun

Since I came to live in the West, one of the things that has struck me most is the number of so-called Eastern cults. It seems that anything from the East acquires as almost magic power as it moves westward. The very name of such a cult, it would seem, is enough to impart a mystic strength to the speaker.

During his life in his own community the Westerner has surely learned that religion requires devotion, sacrifice, and duty; but miraculously the Eastern cult requires none of these. "Presto! Look at me! I'm a mystic!"

Of course I don't rule out the fact that some of these people may half-believe it themselves or at least want to. The world today is troubled enough to make a man catch at curious straws. Loneliness, insignificance, and the crushing standardization of modern life play their part. Nonetheless, to my mind, a hoax remains a hoax.

Zen Buddhism, which seems to be the rage of the moment, is a particularly good example. Here there is no creed, no dogma, and no God to disturb the existence of the would-be Zen Buddhist. All he has to do is to proclaim himself as publicly as possible a Zen Buddhist.

Actually, however, the very fact of being a Zen Buddhist at all means to be a member of a monastic order. The Zen Buddhist outside the monastic wall is a contradiction in terms.

Zen Buddhism can best be compared to a strict Roman Catholic order of the Middle Ages. It is traditionally supposed that Zen originated in the 6th century B.C., when one of Buddha's disciples brought him a golden flower, he held it, and smiled, and the disciple "knew." It was all but impossible to express his communion in words.

Thought was transferred from mind to mind in an intuitive flash of "enlightenment" beyond words. When it was introduced to China in the 5th century A.D., the cult soon spread to Korea and eventually to Japan.

The Zen monk spends his

## Zensation

life in contemplation of, and expectation of, "enlightenment," which is supposedly given him by "knowing." As "knowing" is the only way to "enlightenment," and as a monk who "knows" may not pass on his revelation to another monk who does not "know," it is impossible for Zen Buddhism to build up a creed, any methods of study, or traditions of belief.

This is undoubtedly what makes it so tempting to the "self-styled" Zen Buddhists of the West. I insist on the "self-styled" because the true Zen Buddhist, creed or no creed, follows an extremely rigid monastic law as strict as any in the Roman Catholic orders.

Zen is personal and subjective, relying on one's flash-like intuition. It ignores one's logic and intellect, one's memories of the past and fear of the present and future. For they are a hindrance on the way to "knowing" and "enlightenment."

The sole function of Zen is to indicate the "way" and leave the rest to one's own inner experience. Then how does the master indicate the "way" to his monk? A typical satori (awakening) story runs like this: Once a monk asked his master, "What is the supreme principle of Buddhism?"

The master, instead of answering the question, came down from his high seat, took hold of the monk, slapped him hard with his hand, and pushed him away. The monk stood there, completely taken aback. A bystander suggested that he ought to bow to the master. As he was about to bow, the monk suddenly "knew" the truth of Zen.

In this case, the bowing was, according to Zen apologists, the turning-point, for it broke up the spell and restored the monk to sense, not to an ordinary sense of awareness but to the inward consciousness of his own being.

Most Zen Buddhists I know in the West are half-baked muddled apologists of the East in general and Zen Buddhism in particular, who derive a

meek supply of spiritual pabulum from D.T. Suzuki and Co. of Japan. Dr. Suzuki is, as far as I can see, their only source of knowledge. And an incomplete one, to say the least.

For either he has not mastered the ancient colloquial Chinese in which nearly all Zen sayings and writings were written or he deliberately mistranslates. I suspect it to be a combination of both because some of his interpretations are obviously slanted.

Once, on the terraces of the Cafe Deux Magots in Paris, I had a typical experience with a well-known American Zen poet.

"What gives?" he said.

"What lovely weather we're having today," I said.

"Christ Almighty," he exclaimed, joyously, "you know, You know my enlightened one."

Then we both ordered pernod.

"Gotta light?" he said.

"Yes," I said, offering to light a match for him.

"Jesus," he said, furiously.

"No, man. I meant the light of the wisdom of the East! How prosaic can you get, man?"

"Man," he went on, "you failed my satori test!"

When I tried to reason with him, he quickly got out of it by saying that I had been poisoned by Western civilization.

Perhaps Dr. Suzuki's blind followers in the West are, in a way, repressed victims of the present struggle between East and West, between Christian idealism and Marxist materialism. But can Zen Buddhism really solve their spiritual problems?

Personally, I very much doubt it. Unless, of course, they believe in saints (i.e., Zen masters) and miracles (of "enlightenment"), in which case presumably they would enter a Zen monastery and become genuine Zen Buddhists.

It is a full-time job.

## Newton-John Faces Probe

BUFFALO, N.Y. (UPI) — Singers Olivia Newton-John



## On Peter Hyun's "Zensation"

Korea Times, July 21, 1979

By Jon Carter Covell

His ignorance on certain matters, is only exceeded by his gall! He had better stick to his recipes for meat balls or reruns of his old trip to north Korea, but PLEASE stay away from subjects that he knows so little about as Korean art or Buddhism. I refer at the moment to his column in the Korea Times. I told his brother to ask him not to write on art again, and so far he hasn't (I was living in his mother's house near Yonsei for six months last fall, and so his brother was my landlord). If he wants to learn more about Korean art, he might join my classes on the subject, run for "foreigners" like himself, only the "foreigners" studying with me really want to learn about Korean culture and become better acquainted with its art.



As for his column on Zen Buddhism on July 18, he really roused my ire, partly because I am a living zen buddhist, and know that 99 percent of what he wrote is incorrect. The only thing that you printed that was true is that one can become a "Zen Buddhist" by declaring oneself so, which permits a lot of Beatniks like that one he talked with in Paris to feel that they are "Zen." However, he should not be so slipshod. He judged a sect that has been the artistic and intellectual impetus for much of Chinese and Japanese (Yes, and Korean) culture for centuries by one lone screwball in Paris. This seems typical of the depth of his research on some subjects, which he later writes about, posing as an authority (for he knows well the prestige of the printed word). It seems to me that he is insulting both The Korea Times and its readers in handing in "any old thing" that he has time to type up. For the past year I have read his columns; in this writer's opinion, the best was the letter he addressed to President Jimmy Carter the day before his arrival in Korea. It showed that he could write thoughtful columns, but most of the time he seems to dish up whatever strikes his fancy, with obvious word padding.

Most of the Zen-influenced temples in Korea (such as the Chogye Headquarters Main Hall downtown) have the ox-herding series of paintings on their outside walls, in which the steps of religious progress are given a metaphorical interpretation by these 10 pictures. The Beatnik that he met at the Paris cafe would seem to be at Stage Two, and he, himself is at Stage One; he doesn't even see the "footprints of the ox."

D.T. Suzuki was a professor of philosophy at Otani University, Kyodo, for many years. His Ph. D. was on a Zen-related sutra. He knew English well and so has almost a monopoly on early writings (in English) on Zen. I met him in the fall of 1934, just as I was beginning a serious study of Zen. His intimates knew he worked all his life for a Jodo Shinshu University (Otani) which is rather anti-Zen. Suzuki

derstand his English.)

Since most people get very dependent on "words," which are themselves a sort of abstraction for actuality, the Zen koan (a religious riddle) which he makes fun of in his July 18 article, has a non-logical answer. It is intended to jar the self-conceited out of their mental ruts. (Does he follow?)

It is true that in most monasteries in Japan the discipline for the beginner is quit severe, such as rising at 3:30 a.m. and meditating up to 18 hours a day. The leader at Sangweonsa told me two weeks ago they arise at two a.m. Yes, it's quite a Spartan life, but only a small proportion of these earnest ones really go beyond the fourth picture of the ox-herding series of paintings. This severe discipline is not the same as "enlightenment." That is an individual matter; a roshi (Zen teacher) may help a student along the path, but essentially he is on his own and alone.

I have met "enlightened ones" who probably never saw the inside of a monastery. In 1976 in Seoul I met an "enlightened one" at the Ewha Cafeteria at International House. He was, in point of fact, a Protestant minister, but from the aura of his presence one felt his "enlightenment" beyond any shadow of a doubt.

If he sincerely wants to learn more about Zen Buddhism, going beyond his superficial approach and insulting words, I will loan him a book that I have written on it called Zen Gleanings, or another of mine on what life is like at a strict and very famous monastery called Zen at Daitoku-ji. Right now my 10th book involved with this subject is in the hands of a Seoul printer; it is the biography of Japan's most noted Zen master, Ikkyu (1394-1491) to commemorate his 500th death anniversary. After enlightenment (this is Number Eight of the series and represented by an empty circle to portray the actual experience or satori), one returns to the world again to live amidst its problems and peoples. After enlightenment one is totally open to beauty and can find the extraordinary in the most common occurrences or things, and can share some of one's own enlightenment even while drinking wine, eating meat and doing things formerly forbidden, for now one does not divide life into categories of "good" and "bad," but sees it all as flowing from one Cosmic Source. In other words, the division between the "sacred" and the "secular" has been broken down, along with other categories and mental ruts. Ikkyu in the 15th century was a noted poet, calligrapher, painter and lover of women, all as part of his ninth and tenth pictures in the ox-herding series.

I could go on, but this should show him how superficially he plunges into his miscellany of writings. Please go back to writing about meat balls, if he must. Or better yet go back to Connecticut where he may do less harm. I have been taking The Korea Times for almost a year now, and held my peace over his column. However, as a representative of those who are sincerely interested in Korean culture, I have decided to "call him on the carpet" in the future.

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The main point of Zen training is to learn to view the world intuitively and not merely intellectually. This training can occur anywhere, inside or outside of a monastery. (I have resided for a total of 36 months in Zen monasteries, and this means that I may be further along the path than he is, and thus feel that I am entitled to correct a few of his misguided statements which certainly offend the one-third of the Korean nation who are Buddhists, if they read or un-

fact, a Protestant minister, but from the aura of his presence one felt his "enlightenment" beyond any shadow of a doubt.

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Almost every country temple where I find the ox-herding series painted on the exterior walls, I see a memorial picture of the late First Lady inside. In May on Buddha's Birthday while photographing the Chogye Headquarters' ox-herding series, the two largest lanterns by the entrance were from President Park Chung-hee and his daughter. They may not be Buddhists, but they know that for a thousand years Korean culture, especially during the Unified Silla and Koryo periods, was essentially Buddhist culture, so in "returning to roots" in Korea, one should not insult Buddhism. Son (Korean for Zen) Buddhism was strong during those periods. He labeled it "a hoax." Shame on him!

\* \* \*

**Dr. Covell is a Fulbright research scholar, professor of Korean and Japanese art, University of Hawaii, University of California.**

Free World  
Feb. 1, 1979

### Survey Shows

# 13 Mil. Believe in Buddhism

A total of 13,000,000 persons in Korea believe in Buddhism according to figures provided to the Ministry of Culture and Information by the 18 different Buddhist organizations. If unregistered Buddhist believers are included, the number accounts for about 40 per cent of the total population of Korea. This shows that one half of the total religious population in Korea, which was registered as 27 million last year, are Buddhist believers.

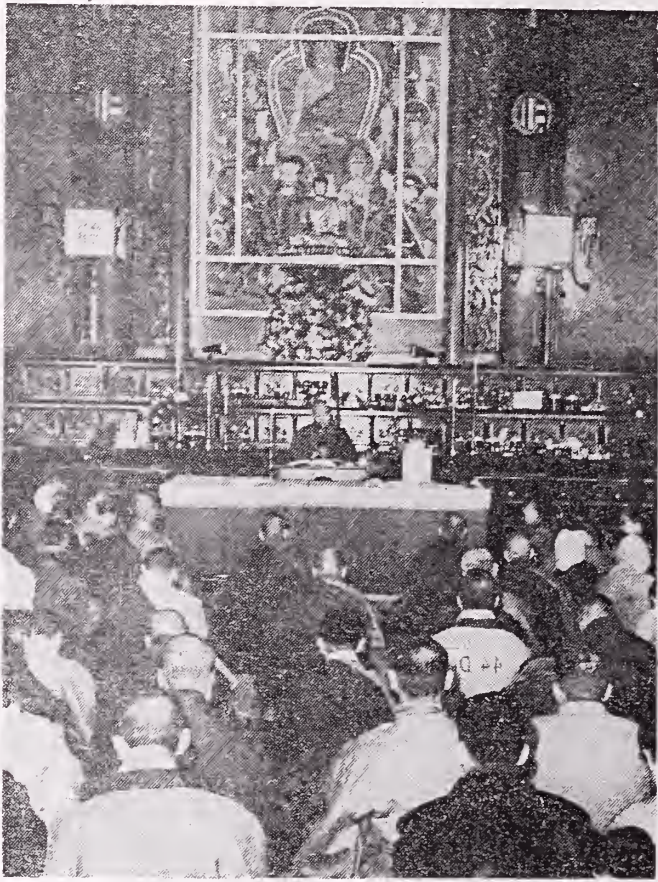
Buddhism, which was first introduced into Korea over 1,600 years ago, has been developed into a Korean religion. Korea now has a total of 18 different Buddhist orders. They are the Chogye-jong, Chikon-jong, Chikkak-jong, Wonhyo-jong, Yonghwa-jong, Chonhwa Pulgyo, Pulin-jong, Hwaom-jong, Miruk-jong, Chongton-jong, Chontae-jong, Ilsung-jong, Pophwa-jong, Chonghwa-hoe, Popsang-jong, Taego-jong, Pomun-jong, and the Wonbulgyo. These different Buddhist

organizations have a total of over 7,500 temples across the country and a total of 23,000 monks.

By Buddhism, one is apt to think of the Shakyamuni and the Buddhist temples deep in the mountains. However, each of the 18 different Buddhist orders has its own sutra, main Buddha image, and founder. By Buddhist monk, one immediately thinks of a bachelor monk whose hair has been completely shaved. In fact, however, there are monks who grow hair and who have a family of their own, complete with wife and children. Koreans are also apt to think that the Buddhists are well versed only in Chinese characters. This, too, is not true. Some Korean Buddhist monks fluently speak Oxidental languages and even make inroads into Communist countries, let alone their spread of Buddhism in the United States, Japan, and West European countries.

Korean Buddhists retain most of the traditional elements - but have been modernized to a considerable degree to meet the requirement of preaching to the modern Koreans. The number of Buddhist temples, in the cities and towns are increasing, posing a sharp contrast to the past when they belonged mostly in the mountains away from the worldly surroundings.

The biggest Buddhist order is the Chogye-jong, whose idol is Gautama. It uses Kungang-gyong as its sutra. Some Buddhist orders have their own principal images, but 11 out of the total 18 different Buddhist orders have Gautama as their main image. Most of the Buddhist orders have a Korean as their original founder. This is another example that the Buddhist religion, which came to Korea from India via China, has undergone changes in the process of acclimation to Korean surroundings. (LKS)



Buddhist believers hold a prayer meeting. Buddhists account for one half of the total religious population in Korea according to the figures provided by the 18 different Buddhist orders. Use of the microphone by the head priest in the photo is evidence of changes Korean Buddhists undergo in the course of acclimatization to the modern surroundings in Korea.

- a talent hailed as one spiring in Ballet.

But this new Seymour's crucial time. has watched her performance radiantly beautiful she made her debut with MacMillan in 1958, the sudden shock she is now in.

All dancers most of all. They know the performing art their chosen must inevitable no matter her artistry.

It is a tragedy that as they their interpretation crease and are physical proportions and decline. Q ballerinas have entered their forties but after that.

For them, dance artist at comes the assessing the balancing gift popular acclaim demands of the physical term.

A few ballerinas may dance through the fifties: Ulanova, Plisetskaya, Markova, Plisetskaya continued to give performances at.

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- National Contest sponsor Village in Yong compound of the Feb. 3-4.

- Meeting Women's Guild

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*Korea Herald*  
Jan. 27, 1979 Dongguk Expert:

# Chogye Founded By Son Abbot

Buddhist scholar Prof. Kim Yong-tae of Dongguk University in Seoul asserted yesterday that the Korean Chogye Buddhist Order distinctively emerged in the country in the form of the Son (Zen) Buddhism sect unique to the Koryo Kingdom (918-1392) sometime in the early period of the 12th century.

Tracing the origin of the Chogye Buddhist Order which has remained the most powerful Buddhist sect and developed in close connection with the cultural development of this country, Prof. Kim, a specialist in Buddhist history, raised his opposition to the current widely held view of the origin of the religious order in his recently published research paper devoted to the study of the formation of the Chogye order in this country.

Many specialists in Buddhism here have hitherto shared the view that the Buddhist order named Chogye firmly took root among the commoners of the Koryo Kingdom sometime at the end of the 12th century after distinguished Koryo priest Chinul (1158-1210) founded Son Buddhism which won wide popularity among the people of the kingdom around the Suson-sa Buddhist Temple located on Mt. Chogye where the now defunct Kilsang-sa Buddhist temple was located. This historical fact was suggested by Priest Sanghyon in his book entitled General History of Korean Buddhism.

In opposition to the relevance of the source of the current belief in the formative

period of the Korean religious order, Prof. Kim insisted that the Chogye order was founded in the Koryo Kingdom under the strong influence of Son Buddhism originally initiated by a prominent Chinese priest named Yukjo Hyonung who was also called Chogye in Korean pronunciation, because he lived deep in a mountain named "Chogye" in China.

"In this context, the Korean Chogye Buddhist Order was derived from a sect of Son Buddhism advocated by Chogye of ancient China to be characteristically revised and given new dimension of depth by the ancient Korean Buddhists in response to the needs of the Korean people," he said.

The title of the Buddhist order was first clearly mentioned in an epitaph of a monument erected in honor of the prominent Korean priest Tanyon (1069-1158) which supports the fact that the Chogye order had already settled down in the kingdom sometime during the period.

The content of an epitaph carved on a monument which was established in honor of the nationally revered priest Taegak who died in 1101 during the reign of King Injong in 1132 also strongly suggests that the Buddhist order already existed at that period.

Prof. Kim's different view on the true origin of the order in defiance of the currently held one of the issue might raise heated discussion among specialists in the field.

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—A Lovelier You—

Chief Abbot Rev. Yun Ko-am of the Korean Buddhist Chogye Order prayed on behalf of 13 million Korean Buddhist believers for the longevity and continued successes of President Park Chung Hee and peace in Korea and the world at a prayer breakfast in Seoul yesterday.

*Korea Herald. Apr. 3, 1979*  
 For President, Unification

## *Buddhist Prayer Meet Held*

A Buddhist prayer breakfast meeting for President Park Chung Hee, peace, and national unification was held at the Dynasty Room of the Shilla Hotel in Seoul yesterday morning.

An estimated 250 prominent Buddhists, government and civic leaders, and foreign diplomats were present at the devotional service sponsored by the Korean Buddhist Chogye Order.

In an address to the meeting before the Buddhist high mass, Rev. Yun Ko-am, chief abbot of the Chogye Order, said that the prayer meeting was in response to the wishes of the nation's 13 million Buddhists and recalled that the Korean Buddhists always maintained a high spirit of devotion to the protection of the country and for the promotion of Korean culture.

"The Spirit of Hwarang, which was responsible for the unification of the Three Kingdoms by Silla," Rev. Yun said, "derived from Buddhist belief at the time." He said that the peace and harmony that prevailed during the Koryo period was also based on Buddhism and that the Korean Buddhists were outstanding in their dedication to the

protection of the country and promotion of culture throughout the period of the Yi dynasty.

Then he called on all Buddhists and the people to devote themselves to successfully completing the second phase of Yushin (Revitalizing Reforms) and praised President Park for his leadership, wisdom, and patriotism displayed in his efforts for the revival of the Korean nation.

The address was followed by Buddhist prayers. In the sutra-form prayers recited at the high mass, Rev. Yun supplicated to the Great Buddha in the name of 13 million Buddhists in Korea, that President Park be favored with continued successes and longevity, that peace and stability last forever in Korea and the world, and that the Korean people be favored with peaceful unification.

Then he prayed that the benevolence of the Great Buddha be spread to all people in Korea and all the peoples of the world and he wished heavenly peace and everlasting happiness for the late First Lady, the deceased patriots, and fallen armed forces personnel in the other world. (LKS)

will reaturn a revolving stage

# 17 Buddhist Sects Seek Minor Mergers

KOREA TIMES - January 18, 1981

The nation's 17 minor Buddhist denominations have initiated a move to merge with each other into a smaller number of denominations comparable to the Chogye Order which is presently the major Buddhist denomination.

the final objective of forming one big like the Chogye Order.

Among the Buddhist sects under consideration include Taego-jong and Pophwa-jong.

The move was initiated at the Korean Buddhism Unification Coordination Committee's first meeting on Thursday under the chairmanship of Chong Hi-su.

Chairman Chong said that Korean Buddhism was an original one but divided into different denominations as a result of the oppression by Yi Dynasty rulers and Japanese imperialists coupled with the Buddhists' struggle for power and properties.

The five-member subcommittee of the coordination committee said in the meeting that the merging would be sought for the better contribution of Buddhism to the religious relief of the mass and to national development.

He said that the merging would be done in consideration of the compatibility of the different denominations in an effort to minimize the ill effect of the unification.

The subcommittee said that the 17 denominations would be merged into a few bigger denominations at first with

A large part of the 17 denominations are participating in the merging move voluntarily and several others have been reserving their attitude so far, Chong said, but he expects the reserving denominations to join the move soon since it is good for the nation's Buddhism and the nation.

American Continental Army in 1783.

In 1949, the Nationalist Chinese government fled to Formosa to escape the communists.

The denominations reserving their attitude are Chonghwa-jong, Chontae-jong, Hwam-jong and Wonhyo-jong.

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# Feud of Buddhists Enters Fierce Stage

*Korea Times - Dec. 7, 1979*

The feud between the executive party and the oppositionists from the legislative committee of the Korean Buddhists Chogye Order has entered a new phase as the Central Committee based at Kaeun-sa has withdrawn the suit it had filed in the Seoul Appellate Court against Chogye-sa's executives originally headed by Ven. Lee Sue-ong.

The decision on the withdrawal was made on Nov. 29 at Kaeun-sa in Anam-dong during the 59th meeting of the Central Committee headed by Rev. Song Wol-ju, spearhead of the opposition party. It also set up a nine-man subcommittee to handle the settlement of the bilateral dispute.

The oppositionists insisted in their suit that the dismantling of the central committee by then Supreme Patriarch Lee was null and void.

The chief abbot, who had ruled the nation's largest Buddhist order with some 14,000 monks at more than 1,500 temples, dismantled the central committee in August, 1977, when the legislative members

attempted to revise the order's constitution so as to make the supreme patriarch remain nominal and give the power to the chief of the Administration Office.

The oppositionists had set up an administration office as well as their own central committee at Kaeun-sa temple separate from the order's headquarters of Chogye-sa in Ankuk-dong.

The Chogye sect has been governed by acting Supreme Patriarch Ven. Yun Ko-am since the monk was recommended mutually by both parties to the place of Ven. Lee, who was suspended from the duty by the court.

However, the oppositionists have recently discredited Ven. Yun allegedly for his lopsided favor to the executive camp instead of rehabilitating the headquarters to settle the conflict. Last month they applied for the new registration of Ven. Yun Wol-ha, chief of their own administration, as the order's representative of Chogye-jong at the Culture-Information Ministry.

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TELEVISION PROGRAM

## Sights and Sounds



By Barbara R. Mintz

As everybody no doubt knows by now, this Thursday marks the 2517th birthday of the Buddha. I've recently met a very patient man who has taken a great deal of his time to explain to me some things about Buddhism in Korea. Mr. Yun Chae-hyon, a graduate student at Dongguk University in Indian philosophy, has told me about how Buddhism is organized, and I think it's altogether appropriate to pass this information along to you so that we can understand more about the religion whose chief celebration comes up so soon.

First of all, there are eighteen orders of Buddhist monks in Korea. The largest of these and the one recognized by the government as the chief order is the Chogye Order. Under this order are 1,159 temples with 13,051 monks and 4,250,000 lay followers. The next largest order, the Taego, is considerably less numerous: 170 temples, 2,667 monks and 1,478,573 lay followers.

Four other orders have only one temple each, and the smallest of these has only fourteen monks. Curiously, the Pophwa Order with ten temples and fifty monks has the least number of lay followers — 1,650.

Totals run like this: the total number of temples in Korea is 1,978, of monks is 18,609, and of lay followers is 7,943,299. All of these are official government-published statistics.

Now all of this raises an interesting question. When we talk about various Buddhist sects, just what do we mean? It turns out that sects arise from the emphasis each places on different sutras (you know that the entire Buddhist canon including interpretations is enormous).

For example, the Chogye Order studies the Diamond Sutra (Prajnaparamita), the Wonhyo Order the Hwaom

# Buddhism

Korea Times  
May 6, 1973

Sutra, the Chuntae Order a sutra called the Pophwa in Korean. Two orders, the Jinun and the Jungak, follow a Tantric teaching.

You've probably seen in your travels about Korea that most temples seat a triad of images on the main altar, almost always the historical Buddha (called Sakyamuni in Sanskrit) in the center flanked by Bodhisattvas. This is true since most orders, including the Chogye, emphasize the historical Buddha. Two others, the Yonghwa and the Miruk, emphasize the Maitreya, the Buddha of the future; and one, the Jangto, emphasizes Amitayus Buddha, the Buddha of the past. (No, I don't know the difference between the historical Buddha and the Buddha of the past. I'll ask.)

However and perhaps most important, the major difference among the orders is whether the monks are celibate or permitted to marry. This in fact is the first question a Korean visiting a temple asks. Both the Chogye Order and the Taego Order study the Diamond Sutra and emphasize Sakyamuni, but the Chogye Order is celibate and the Taego Order is not. Excluding the Chogye Order, ninety-five per cent of the other orders permit their monks to marry.

Since the Chogye Order is clearly the most important, let me list here the twenty-five principal temples which belong to the Order: Chogyesa, Sihung-sa, Woljong-sa, Pobju-sa, Magok-sa, Sudok-sa, Chikji-sa, Tonghwa-sa, Eunhae-sa, Pulguk-sa, Haein-sa, Ssanggye-sa, Pomo-sa, Tongdo-sa, Koun-sa, Kumsan-sa, Paekyang-sa, Hwaom-sa, Sunam-sa, Songkwang-sa, Taehung-sa, Kwanum-sa, Sununsa, Pongsun-sa, Yongju-sa.

The other 1,134 temples belonging to the Chogye Order are subsidiary to these main temples. You'll notice that this list includes the most famous temples in the country. How many have you

visited?

The Chogye Order is headed by Chief Abbot Yun Koam. Under him is the House of Elders, the Central Congress, the Office of General Administration, and the Office of the Inspector General. Chogyesa in downtown Seoul is not the administrative center of the Order; those offices are on the campus of Dongguk University. The Chief Abbot himself currently resides at Haein-sa near Taegu.

In addition to these orders of ordained monks, there are several laymen's organizations. Two of the largest are the Kwanum Association and the Buddhist Laymen's Association. There is probably a laymen's group associated with any temple whether it is a branch of one of the large nationwide organizations or a local group. These groups hold meetings and sponsor or participate in various activities.

You will probably in fact see members of these groups participating in the annual lantern parade this Thursday. Unlike other years, the parade this year will begin from the campus of Dongguk University and proceed down Toegye-ro and back.

What should you do for the Buddha's birthday? Join the parade. Buy a lantern from a temple and either hang it up in the temple courtyard or carry it in the parade, which should start, by the way, some time near twilight. There's sure to be a procession of some sort from almost any temple of any size. Join in. The people will be happy to have you and you'll be part of a unique experience.

If you want to see real celebrating during the day, go to any large temple in the country — Yongju-sa just south of Suwon, maybe. Join the people in their singing and dancing and picknicking. In the country at least the Lord Buddha's birthday celebration is quite an exuberant affair. You'll enjoy it.

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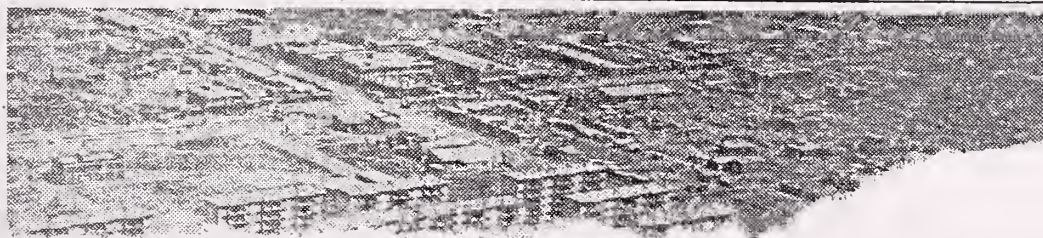
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# Man Women Work to Buy Private Cars

By G. E. Weller

BURG (DaD). — Among C countries West Ger has a new record, the percentage of employed

the last count 37.3 per cent employed persons were of male sex. Approximately 11 million women between 15 and 65 go to work. Out of a total of 24.2 million women in Germany nearly 40 per cent work.

Statistics also reveal that in 1950 about two million married women went back to work or carried on working after marriage. In 1965 there were over 5 million married women, among them 2.3 million children under the age of 14 in employment. More than 10 per cent of the women employed, however, are single.

Balance at the population level up till 1975 shows that German commerce cannot do without women workers.

Some and again voices are warning against overloading women with both a job and home and family. The women themselves share this

opinion poll among West Germans resulted in 68 per cent of men thinking that a woman working was not normal for Germany. Among the women the percentage was 41 per cent, meaning that 61 per cent of employed women are dissatisfied with their lot. They may be just plain housewives or they accept going out to work only as a temporary measure so that they live under less strain all the time. Do these 61 per cent go to work when they are dissatisfied? The basic reason is undoubtedly the desire to raise the family's standard of living.

## Employment Factor

A recently conducted poll revealed that roughly half of the West German women who go to work are working for the family car. "The car," says a German sociologist, "is the most important factor in female employment. Industry cannot be so useful enough to the motor manufacturers. The monthly price of the car drives women into millions into factories and offices."

The fact that women are not happy at their job is due to the kind of the work. Most jobs in industrial production are unskilled (45 per cent) or at best semi-skilled (36 per cent). Sixty-three per cent of the clerical workers are in work for which no professional training is

required. Auxiliary labor gives no satisfaction and is considered as "only temporary work."

Many women are in high production. In the primary work force, 10 per cent of women among the scientific world is 6 per cent. The entire body of women is mere 2.3 per cent.

that of 6,407 university professors only 147 are women. The number of women has increased

# Thoughts of The Times

By Tcha Bup-lyun May 27, 1966

Today is the Lord Buddha's 2993rd birthday. And, as I think many of the readers are not Buddhists, I would be happy to tell you something about Buddhism.

Buddhism in the East is generally divided into two groups: Southeast or Hinayana (smaller vehicle) Buddhism and Northern or Mahayana (greater vehicle) Buddhism. Buddhism in India, Thailand, Ceylon, Laos and Cambodia belongs to Hinayana and that of Korea, China, Japan, Tibet and Vietnam to Mahayana.



Only from the historical point of view may one say the Hinayana is the more primitive form of Buddhism, and the Mahayana is a later and more advanced system of it. If you look into the relationships of them carefully, you would find some interesting similarity to those of Catholic and Protestant, though not exactly. What characterizes each may most briefly be defined thus: The ideal of the Hinayana discipline is to realize Arhatship, while that of the Mahayana is Bodhisattvahood.

The Buddhist life generally aims at attaining enlightenment, technically known as "Bodhi," and in this Hinayanists and Mahayanists are one. But a Hinayanist remains satisfied if he is enlightened by his own untiring efforts.

Of course he is full of missionary spirit, trying to make his pupils or people embrace the teaching and follow the discipline of Buddhism. But all he does for others is more or less intellectual. The Arhat is a solitary philosopher; he is absorbed all by himself in the bliss of enlightenment.

The Mahayana ideal differs from this. The love-phase of religious life is more emphasized here than its nationalism. In order that his fellow beings may increase or grow stronger in their spiritual power, the Bodhisattva wishes to extend towards them whatever merit he has acquired by his moral life.

Although he is morally ready for it, he will even postpone his own enlightenment. He does this because he knows that there are yet many suffering beings whom he feels he ought to wake up to enlightenment.

However strong the chain of individual Karma may be, the Bodhisattva's whole-souled endeavor is to break it in pieces. For by this he can achieve the grand scheme of universal enlightenment and the salvation of all human-kind. (In Buddhism, salvation is not confined to human beings. Beatrice L.

Suzuki in her Nogaku tells well about this.)

Bodhisattva was originally the name given to the Buddha prior to his attainment of enlightenment while he was practicing the six virtues of perfection (Paramita). The Mahayana places great stress upon this stage of the Buddha's life. The practicing of the Paramitas means the assertion of humanity as a social being, the basic idea being that individuals cannot be perfect until society itself is made perfect.

This will naturally mean that an individual becomes perfect when he loses his individuality in the All to which he belongs. (This is one of the major Oriental thoughts which some of the modern Western existentialists accuse by misunderstanding. Andre Malraux, for instance, after accusing Christianity of its accepting "la loi scandaleuse" of the sufferings and deaths, "prosterne" before the idea of a transcendent God, also accuses Oriental mysticism which "disperse la conscience de sa personnalite" into the confused sentiment of "L'etre universe.") By losing himself he gains something more than himself, for his perfection consists in being more than himself and not in being just what he is himself.

The six virtues of Paramita are characteristic of Mahayana Buddhism in many ways. They contain virtues commonly held up as cordial by all religious systems, but there are some more which differentiate the Mahayana.

The six Paramitas are:

Charity (Dana). This does not merely mean to give away what one has, but involves even the giving up of one's whole being for a cause.

Morality (Sila). The practicing of all the Buddhist precepts, or all the virtuous deeds that are conducive to the moral welfare of oneself and that of others.

Striving (Virya). A constant application of oneself to the promotion of good.

Humility (Ksanti). Rather than merely enduring all sorts of ills of the flesh, it is the feeling of unworthiness, limitedness and sinfulness.

Meditation (Dhyana). Not in the sense of meditating on a moral maxim or a philosophical saying, but the disciplining of oneself in tranquillization.

Transcendental Knowledge (Prajna). This is what constitutes enlightenment; it is an intuition into the ultimate truth of things, by gaining which one is released from the bondage of existence, and becomes master of one's self.

May Buddha bless you!

The writer is a Buddhist monk.

## Public Perturbed

Telephones

Religion

# Korean 'Won' Buddhism

The following is the seventh in a series of articles dealing with various Christian denominations and other religions now in Korea.—Ed.

By **CHONG-YUL LEE**

"Won Buddhism" as a religion is a way of life which can elevate man from the depths of sorrow, despair and frustration, to the heights of extreme personal happiness, self-confidence and spiritual enlightenment.

With 500,000 believers, 700 monasteries and 130 temples, Won Buddhism has special features as related to modern Buddhism.

Won Buddhism is a return to the basic essentials of the original way of enlightenment as taught by Shakyamuni 2,500 years ago. No difficult procedures are necessary to become a Won Buddhism follower.

To practice Won Buddhism is very easy. It can be practiced at any time and at any place. It is not a religion for just hermits in the hills, but is for all men and women.

Won Buddhism does not have a long history. It was founded by the great Korean Buddhist Sotesan and nine followers at a remote site in Cholla Namdo in 1916. Sotesan had been dissatis-

fied with what he considered the unrealistic and impractical way of worship as adhered to by conventional Buddhism.

After a long period of meditation he attained enlightenment, and his search for truth bore fruit. He claimed to have found the answers to his questions concerning the cosmos and life.

However, he did not discover anything new or startling. He learned what other men could not learn for themselves.

The symbol of Won Buddhism is a plain circle. The circle, which is known as Won in Korean, is a metaphysical symbol of truth, goodness, happiness, love, generosity, mind of Buddha, and eternal life.

There are no images as are found in many Buddhist temples. The circle which the Won signifies is the cosmos, or the universe and all that is in it. Won Buddhist chose the circle, rather than an image in human form, as the object of reverence and worship.

The main objective of Won Buddhism is to know the true nature of Buddha through the practice of Zen, or deep meditation.

"Za-Zen" is the practice of meditating while seated. Through meditation believers hope to develop the ability to make them realize the true nature of Buddha.

One can be in a state of enlightenment while he is still meditating. Enlightenment may come slowly for beginners, but they can achieve success through continuous concentration and practice. One arrives at a tranquility of the mind after he is engaged in meditation for a certain period of time.

There are a number of characteristics of Won Buddhism which contrast with those of conventional Buddhism. They are:

1. Temples are established in cities, towns and rural areas, not on mountains where few people live.
2. The scriptures are compiled in the Korean language for easier reading and better understanding.
3. Male and female bonzes can marry freely with each other.
4. Every religious rite is simplified.
5. Won Buddhism stresses that both personal material gain and spiritual attainment should be in harmony and parallel each other.



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By **TAE-SA**

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# Buddhism's path through Korea

Buddhism

By Prof. Oh Kuk-keun

It is often said that Korea has been a bridge between China and Japan, as the peninsula lies geographically between the two countries, and it is true that Korea served as a bridge for Chinese culture to spread into Japan. However, if you say a country is a bridge between two other countries, there is an insinuation that it is only a relaying-point or passage, without any original creative culture of its own.

Contrary to this common belief, when Chinese culture was introduced into the peninsula it became, in an amazingly short time, Korean, and it was this Korean culture, not Chinese, that Koreans taught and passed to the Japanese. In other words, Korea has its own culture which is not a replica of Chinese culture, though most of it originated in China.

This is especially true in the case of Buddhism.

We can safely assume that Korean monks played a bigger and more significant role than they were supposed to have in the formation and development of Buddhism in China or Mahayana (The Greater Vehicle), because many of them who went to China for their advanced studies were not only diligent and faithful students, but were often mature and trusted partners of their Chinese teachers.

Among the many brilliant monks of the Sanlun (Three Treaties) sect in China, we find one named Seungrang, a monk of the Koguryo Dynasty (37 B.C.-668) of Korea.

The sect, the first in the history of Chinese Buddhism worthy of its name, had been for a long time the most powerful and influential sect in China since its founding by the great scholar monk, Kumarajiva (343-413).

Kumarajiva came to China in 401 and revolutionized Chinese Buddhism, while still in its primitive stage, with his translation of more than 300 volumes of Buddhist Scriptures and their Commentaries which he had brought with him from the West.

Seungrang went to China in the latter part of the 5th century and was famous for his profound knowledge of scriptures and linguistics. His contribution toward the development of the sect was so great that he was often said to have completed the theory of the Sanlun as its most prominent leader.

There was also a Silla monk named Wonchuck (613-696) among the many disciples of Hsuanchang (602-664).

Hsuanchang was the most famous monk in Chinese history. He was a great scholar, translator and traveler. He was an honor student at Naranda University in India, the largest and most prestigious institution for advanced studies in Buddhism.

He traveled extensively all over India, many Western countries and Central Asia. He brought many volumes of Holy Scriptures to China and translated them into Chinese, opening the Golden Age of Buddhism in China. His fame and influence in China was almost legendary and no one ever dared to criticize him or Chungchi, his most favorite disciple and successor, except a Korean monk — Wonchuck.

Wonchuck's criticism of both Hsuanchang and Chungchi was so overpowering and thorough that Chungchi and his successor devoted much of their time and energy to refuting him, thus showing that they were influenced by him indirectly in spite of themselves.

It is in their refutation of Wonchuck, ironically enough, that we are able to catch a glimpse of what his theory was and its greatness, for many of his works of criticism were destroyed.

Yisang (625-702) was a Silla monk who went to China in 650 for advanced study. His achievement in the Avatamsaka (literally the Decoration of Flowers), the highest form of Mahayana Buddhism, was so prominent that he was respected and trusted as one of the two most important leaders of the newly formed sect of that name. Instead of remaining in China, Yisang chose to return to Silla (57 B.C.-935) to establish the same sect in his beloved motherland.

Thus the Avatamsaka sect was founded in China and Korea at almost the same time by the same person.

Yisang was not a prolific writer. However, his famous poem called Hwaom-il-sung-bop-kyu-do (Picture of the World of Reality of One Vehicle Decorated by Flowers) is unique in that it condensed the essence of the Avatamsaka philosophy in only 210 Chinese letters composed in the form of a seal.

Long after his return from China, Yisang kept close and friendly ties with the leaders of the Chinese Avatamsaka sect who sought his opinion and advice on their works, thus he made a great contribution toward the development of the sect in China as well as in Korea.

Musang (694-762) was the only Silla monk to attain the position of leadership in the Chan (Zen) Buddhist School in China, a prince, son of the King Silla, he went to China in 728 and met a Zen master named Chuchi (648-734) of Chihhsien's school of Chan, who gave him "the Robe," the symbol of the leadership of the school.

Musang was revered as the Great Mas-

(Continued on page 4)

"The Korea Herald"  
Feb. 10, 1987

# Theft at Temples Forces Treasures to Be Hidden

By Maggie Dodds

Snow glistening on mountains and plains does indeed look like mounds of 7-minute icing on your travel cake and adds another gorgeous dimension to the sights. Unfortunately, for us, there was all too LITTLE snow during our winter travels.

There were no provinces of mainland Korea we did not visit during January and February. One year from 7-11 January we made a loop from Seoul to Taegu, Masan, across the southern road and back through Kwangju and Chonju. We diverted to many temples and sites off the main road and, by the way, bought chests in Taegu, Kwangju and Chonju! The weather was so pleasant and roads so clear that if I hadn't dated the notes it would be difficult to remember it was in fact winter. Even our snow scenes sparkle from a bright sun.

Between 25 February-6 March we covered the northern part — Kyonggi and Kangwon Provinces — to Sanjon Lake, Kumhwa, Chunchon and over to the northeast that I'll describe next week.

Another year on 3-4 February we made a smaller circle — a return visit to several temples for the express purpose of photographing them in snow.

Kap-sa was our first stop; 20 miles southeast of Kongju. From the north get off the expressway at Chochiwon, go south west to Kongju then south to Woram. From the south, exit at Nonsan and go north to Woram. Follow the signs eastward.

Monk Ado founded this temple in 420. Ado was the son of a Chinese envoy and Koguryo girl and after going to China to study returned as the first Buddhist missionary to Silla. At the time he founded this temple it was still part of Paekche and it would appear he came here first if he founded it in 420 and introduced Buddhism to Silla in 424.

There is much to see at Kap-sa so don't miss any of it. Treasure #257 is a Koryo pudo and Treasure #256 is an actual flagpole. (Earlier I mentioned the granite flagpole holders of Pusok-sa and that

there are at least three poles extant — outside Tamyang, at Chiljang-sa and here at Kap-sa.)

As you approach the temple you come first to the main section. The path continues and bears right. Down this path is the pudo and beyond that you will find the flagpole. A few feet beyond the flagpole is a group of lesser pudo; with the Koryo one is a hall of worship — the Taejok-jon.

In the main part of the temple the Taeunjon (the main hall of worship) is unusual in the number of statues — 7, the center one the Sakyamuni. Also in this hall is Treasure #582 — 30 wood printing blocks (like the Tripitaka at Haein-sa) carved under direction of King Sejong, in both hangul and hanja; made in 1568 in memory of Queen Sohon who died in 1446. I forgot to look for them the last time we were there but I hope they have been moved to a safer place. Shocking as it is to decent folk, thievery at temples increases, causing a change in attitude of the monks and nuns and forcing interesting treasures to be hidden. A little concern and talking to the right person can bring you to them (plus a cup of tea which is especially welcome on a cold winter day).

To the left of the main complex of Kap-sa are two buildings — one the Palsangjon, Eight Scenes of Buddha's Life Hall, but no longer appropriately named because only a Sakyamuni sits there now. After having been stolen twice

— the jagged edges attesting to how they were roughly cut out of the frames — and recovered, fortunately, twice, they are now kept under lock and key except for the day of Buddha's birthday. They are such beautiful ones, it is a pity they cannot be seen by all at all times.

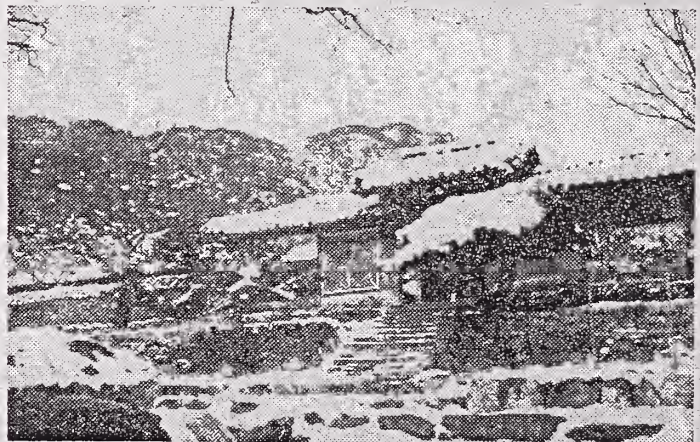
Near the Palsangjon is the Pyochungwon, Portrait Hall, with portraits of Monks Samyong, Sosan and Yonggyu. Yonggyu is particularly famous for successfully leading the monks, armed with pointed sticks, against the Japanese during the Hideyoshi invasions.

From back here you get an appealing view, over a stone wall, of the roofs of the central buildings. In autumn you get persimmons in the picture.

To the right, facing the main building, is a 16th century bell and the Samsongak — shrine of the three shaman dieties: Tokson, Sansin and Chilsong (the Lone Recluse, the Mountain Spirit and 7-star spirit.)

The ground had been snow covered before we arrived and a soft snow fell while we were there. The spots on the accompanying picture are SNOW FLAKES! As we left a group of young lads were taking advantage of the snow and with split-bamboo "skis" strapped to their feet they were skiing down a short slope beside the road.

The snow didn't stop us, we continued to Nonsan and the Kwanchok-sa gigantic Buddha, to Kumsan-sa where we spent the night.



The entrance to Kap-sa with its frosting of snow while new snow falls.

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Silla Remains -- (23)

# Feminine Figures at Sokkuram Demonstrate Impressive Dignity

Following is the 23rd in a series of articles on historic sites in the area of Kyongju, the ancient capital of the Silla Dynasty (57 B.C.-935 A.D.). This is the fourth account on Sokkuram. The writer is principal of the Seoul International School on the Konkuk University campus in southeastern Seoul. — ED.

By Edward B. Adams

The entire rotunda of Sokkuram is walled with fifteen granite panels each carved with a 7-foot relief image. Excluding the entrance the walled surface of the rotunda covers a distance of 62 feet.

On either side within the 11-foot vestibule are two deities called Taebom Chonwang (大梵天王) and Chyesok Chonwang (帝釋天王). Both are very feminine in appearance and have ornately beaded elongated mandorlas behind the head. The former is holding a bottle in the left hand and a spirit whisk in the right while the latter is holding a spirit whisk in the right hand and a thunderbolt in the left.

Taebom Chonwang rules over eighteen semi-physical realms of the heavenly regions while Chyesok Chonwang rules over six heavenly realms called Tori Chon located on Sumi-san. As a result of borrowing from other religions these deities which were originally the Hindu gods Brahma and Indra, now also belong to Buddhism.

Next to the Taebom Chonwang is the feminine figure of Pohyon Posal, while across the rotunda next to Chyesok Chonwang is the relief image of the Munsu Posal.

The lithe Munsu Posal is holding a small treasure cup in the right hand while the waist is thrust slightly forward. These figures frozen in stone appear ready to step from the wall with rustling fabrics. Though feminine in form the serene faces and flatness of body transform these sacred images into Bodhisattvas of dignity and impelling spiritual beauty.

The outstanding Korean Buddhist and Sanskrit scholar Dr. Lee Ki-yong has presented the idea that possibly the Sokkuram image is the Virochana Buddha (維羅遮那佛). Traditionally Munsu Posal and Pohyon Posal as well as Chyesok Chonwang and Taebom Chonwang are attendants to the Virochana ac-



Seen on the northern wall of the Sokkuram rotunda are, from right to left: Chyesok Chonwang, Munsu Posal, and two of the Buddha's disciples, Sabibul and Kasop.

da阿難), Rahura (Rahula 羅睺羅), Upari (Upali 優波離), Anayul (Aniruddha 阿那律), and Kajonyon (Katyayana 迦鞠延).

According to Dr. Lee Ki-yong the correct order of the ten disciples should be thus: (south side) Mongnyon, Kajonyon, Subori, Upari and Ananda; (north side) Saribul, Kasop, Puruna, Anayul and Rahura.

The first disciple (next to Pohyon Posal) is Mongnyon who was a miracle worker and best friend of Saribul (across the aisle next to Munsu Posal). Mongnyon demonstrated filial devotion and interceded to rescue his mother from the torments of hell which she had earned through her evil life on earth.

The hands of the second disciple are folded with only the small finger pointing skyward. This is Kajonyon who was considered the best debater of the ten. His thoughtful pose illustrates a firm persuasiveness which would enhance the spread of the Buddhist doctrine.

er so his responsibility was to shave the heads of those who took the vows. At this time the Buddha would review the laws to the new convert and Upari listening intently would memorize the laws of Buddha. He is holding in his left hand the begging bowl illustrating complete compliance to Buddha's desire that all disciples beg for sustenance.

The fifth disciple on the south wall next to the Kwanseum Posal is Ananda. His hands are quietly folded in meditation. Ananda was a cousin to the Buddha and is placed in the hierarchy of importance as second among the disciples of Buddha.

### Ten Disciples

In all of the Buddhist scriptures there are only records of questions being asked by the ten disciples. As Ananda was the official secretary for the group his memory was best concerning the exact wording of the sermons, questions from the ten disciples and answers from the Buddha

suasion of Ananda the Buddha changed his mind and women were permitted to become nuns. The first nun was the sister of Buddha's mother. Buddha's own mother died when the prince was only three months old. This sister then raised the boy.

The disciple next to Munsu Posal on the north wall is Saribul, who was considered the wisest of all the disciples but unfortunately died before the death of Buddha. Saribul was the Buddha's closest friend.

The second image represents the famed Kasop, who was considered the most important of Buddha's disciples. After Buddha's death Kasop was selected to succeed him and he became the first of the twenty-eight patriarchs to lead the followers of Buddhism.

The story is told that on one occasion the Buddha picked up a lotus blossom and held it before his disciples. No one knew the Buddha's meaning for this act except Kasop, who smiled with understanding as he was in one mind with the

# TIMES CLASSIFIED GUIDE

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ar Dr. Lee Ki-yong has presented the idea that possibly the Sokkuram image is the Virochana Buddha (維羅遮那佛). Traditionally Munsu Posal and Pohyon Posal as well as Chyesok Chonwang and Taebom Chonwang are attendants to the Virochana according to the Hwaom Kyong, Sutra of Avatamsaka (華嚴經).

This is the main sutra of Korean Buddhism and originally the Virochana did not always have the typical hand position that we commonly see today. Munsu Posal represents the wisdom and knowledge of the Buddha while Pohyon Posal represents mercy and protection.

The group arrangement of the many figures also point toward the possibility that this Buddha in Sokkuram is the Virochana or Primordial Buddha. Pulguk-sa became one of the larger Hwaom Buddhist temples built throughout the country during the popular rise of the Hwaom sect after its introduction by Priest Uisang (義相) in the seventh century.

Following the two Bodhisattvas are the ten historic disciples of Buddha. (They are not to be confused with the *nahan* which are seen in most temples and are also disciples of Buddha.) These disciples are monks with lean gaunt faces and long noses typical of the Indo-European.

There are five on each side of the rotunda. Their heads are turned toward one another as if discussing Buddhist ideology. In contrast to the beautifully flowing figures and aloof expressions of the Bodhisattva and devas, the faces of the disciples show individual character as well as racial differences emphasizing the fact that the historic Buddha's original ten followers were from many races.

The sculptural appearance representing humility on the faces of these religious personalities seem strangely out of place with the usual characterization of Chinese Tang prevalent during this century of Silla. Their appearance is earthly as if they truly belong to mankind. The historical names of the ten disciples are well known but the exact identification of these disciples on the rotunda wall of Sokkuram is uncertain.

The following is the suggested order now posted on the tourist diagram at the Sokkuram site, and is by no means conclusive. The southern wall of the rotunda depicts the following five disciples from front to rear (Korean names are given with Sanskrit names in parentheses):

Puruna (Purnamitrayani (富樓那)), Subori (Subhuti (須菩提)), Kasop (Mahakasyapa (大迦葉)), Mongnyon (Maudgalyayana 目連) and Saribul (Sariputra 舍利弗).

On the northern circular wall of the rotunda the other five disciples are seen from front to rear: Ananda (Anan-

disciple are folded with only the small finger pointing skyward. This is Kajonyon who was considered the best de-hater of the ten. His thoughtful pose illustrates a firm persuasiveness which would enhance the spread of the Buddhist doctrine.

Subori was the exponent of the Buddhist doctrine of emptiness. His right hand shows the circle symbol representing emptiness or nothing.

The fourth disciple is Upari who was the legal adviser for the ten disciples. By earlier profession he was a harb-



On the southern wall of the rotunda are found the disciples of Subori, left, and Upari, right. Upari is holding a begging bowl. These and other disciples of Buddha, making up a total of ten in the rotunda, are monks with lean gaunt faces and long noses typical of the Indo-European.

tures there are only records of questions being asked by the ten disciples. As Ananda was the official secretary for the group his memory was best concerning the exact wording of the sermons, questions from the ten disciples and answers from the Buddha which were later recorded in Sutras.

Ananda was unusually handsome and many women became jealous of his attentions. At first the Buddha would not permit women to enter the Buddhist order but because of the persistent per-

sonal followers of Buddhism.

The story is told that on one occasion the Buddha picked up a lotus blossom and held it before his disciples. No one knew the Buddha's meaning for this act except Kasop, who smiled with understanding as he was in one mind with the mind of Buddha.

I-shim chon-shim (mind to mind) is the bud of Zen and from Kasop we have the origin of the Zen sect. His hand is raised as if to request alms. The wandering Buddhist monks who beg throughout the countryside look to Kasop as their patriarchal protector.

The next image, which holds a bottle in its right hand, is Puruna, who was considered the most accomplished preacher of the ten disciples and it is interesting to note that his birthday was the same as Buddha's. The fourth image represents blind Anayul, yet this disciple could see all things everywhere. He is holding in his hands a small stick-like object.

The story is told that while Buddha was preaching Anayul fell asleep and afterwards the Buddha chastized him. Vowing he would never close his eyes again he continued to meditate both day and night until finally his exhausted eyes became blind. Then his other senses became acutely sensitive so that the loss of eyesight was no problem and Anayul could actually through his other senses visualize things beyond the range of normal vision.

The last disciple on the north wall next to the Kwansum Posal image is Rahura. His face is not lean like the others and he has the general appearance of the Grecian Aristotle, kind and princely. Rahura was the only son of Prince Siddharta (Buddha) who refers to him as his worldly obstacle. He felt that a family hindered his mission to go out and preach. The name Rahura means obstacle. He became the first child priest and was very diligent in his studies of the Buddhist scriptures.

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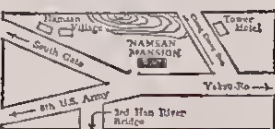
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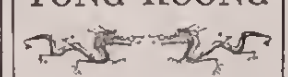


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## TELEVISION & FM PROGRAMS

### Sunday, March 3

#### KBS-TV (Ch. 9)

4:20—Quiz for Collegians  
5:20—Junior Concert  
7:35—KBS Song Festival  
8:15—Serial Drama "Secret Inspector"  
9:00—News  
9:10—Sunday Special  
9:40—Sunday Cinema

#### MBC-TV (Ch. 11)

6:20—Fellowship Quiz  
7:00—I Love Lucy  
7:30—Sunday Drama "Investigation Chief"  
8:15—Laugh and Be Happy  
9:00—Champion Scout  
10:00—Medical Center

#### TBC-TV (Ch. 7)

6:40—Pop Star Show  
7:15—Drama: "Sena's Home"  
8:10—Comedy Highlight  
9:50—Hit Parade

9:35—Serial Drama: "The Yonwha Story"  
10:00—TBC Festival

#### AFKN-TV (Ch. 2)

1:03—Sports  
4:45—Sports Challenge  
5:10—Thrillseekers  
6:00—News, Weather and Sports  
7:05—Charlie Brown Special  
7:30—Let Me Speak to the Management  
8:02—Sonny & Cher  
8:50—Feature Scope  
9:05—Bonanza  
10:00—News, Weather and Sports  
10:15—Religious News Roundup  
10:30—Sunday Feature: "Only the Cool"

### Monday, March 4

#### KBS-TV (Ch. 9)

7:00—News  
7:15—Serial Drama: "The White Flower"  
7:35—Drama: "You & Me"  
9:40—Special Report  
10:00—Home Drama

#### MBC-TV (Ch. 11)

PM  
6:10—Quiz Show  
7:30—With Pop Star  
8:10—MBC Festival  
8:50—Pops Stage  
9:20—Merry Couples  
10:00—MBC News Desk

#### TBC-TV (Ch. 7)

6:30—Dona Reed Show  
8:35—Comic Series: "Hello, Mr. Chong"  
9:20—My Hit Song  
9:35—Serial Drama: "The Yonwha Story"  
10:00—Evening Report

#### AFKN-TV (Ch. 2)

PM  
3:15—Juvenile Jury  
3:40—Electric Company  
4:10—Lost in Space  
5:05—Three Passports to Adventure  
6:00—News, Weather and Sports  
6:40—Please Don't Eat the Daisies  
9:00—Burns & Schreiber Comedy Hour  
10:45—Tonight Show

mystery of the origin of the universe, but rather to alleviate, in a practical way, the sorrows of life. His system was a protest against the tyranny of caste and the multiplication of sacrifices; for at that time the people were wearied and disgusted with the old system, while blood flowed from all the altars.

The new religion of Gotama set itself in opposition to the old creed in the following particulars: the rejection of the Vedas; of caste; of sacrifice; of rites; and the denial of the existence of God and the soul. Buddhism was thus marvellously bold in its thought.

The psychology of Buddhism is very peculiar and mysterious. There is nothing like it anywhere. It seems to have been a new product of Gotama's mind. According to Rhys Davids, "the distinguishing characteristic of Buddhism was that it started out on a new line, that it looked at the deeper questions men have to solve from an entirely different standpoint. It swept away from the field of vision the whole of the great-soul theory which had hitherto so completely filled and dominated the minds of the superstitious and of the thoughtful alike. For the first time in the history of the world it proclaimed the salvation which each man could gain for himself, and by himself, in this world, during this life, without any the least reference to God, or to gods either great or small."

The fact that Gotama excluded the great-soul theory makes it exceedingly difficult for us to speak "with any technical precision on Buddhistic subjects." We must of necessity use great circumlocution. We have to alter the meaning of words if we would rightly understand the system.

The first doctrine of Buddhism is that of the *skandhas* or *aggregates*.

What are the *skandhas*? These stand in the place of the soul in other psychologies. It is no easy matter to understand their significance. In order to have any right conception we must study the Buddhistic theory of sentient beings. According to this, man consists of an assemblage of different properties or qualities, none of which correspond to the Hindu or modern notion of soul. They are a confused jumble of material qualities, sensations, abstract ideas and mental powers. These, in

THE PSYCHOLOGY OF BUDDHISM.

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Buddhism rests on the old foundation of Brahminism, just as Christianity rests upon Judaism, and Mohammedanism upon Christianity and Judaism. Gotama, the founder of the new system which has had such marvellous influence over the minds of countless millions, took the old doctrines of Brahminism and transformed them. He put old faith into new lights, and old phrases into new forms—new wine into old skins. He rejected only those parts of his earlier creed which were clearly inconsistent with what he held to be true.

It is a serious question how far Gotama intended Buddhism as a reform of Brahminism. Certainly, at the beginning, he did not contemplate the overthrow of the old faith. He did not even break with the ancient creed of his fathers at first, but on the contrary put himself under the best Brahminical instructors. These failing to satisfy him, he resorted to an ascetic life and to absolute dependence upon himself.

... making any attempt to solve the

*page 438-440 The whole of the above is ...*

turn, subdivide themselves into many classes. For example, there are in the material properties or attributes twenty-eight classes, in the sensations six classes, in the abstract ideas six classes; while the tendencies or potentialities have fifty-two classes or divisions. Yet what is strange about this classification is that none of the groups are permanent. "The material qualities are like a mass of foam that gradually forms and then vanishes; the sensations are like a bubble dancing on the face of the waters; the ideas are like the uncertain mirage that appears in the sunshine; the mental and moral predispositions are like the plantain stalk without firmness or solidity; the thoughts are like a spectre or magical illusion."

The enumeration just made includes all the bodily and mental parts of men. These are the skandhas or divisions of the qualities of sentient beings. Yet Buddhism constantly affirms that these are not the soul. The body itself is constantly changing, and so of each of the other divisions which are only functions of the living body, produced by the contact of external objects with the bodily organ. Man is never the same for two consecutive moments, and there is within him no soul, no abiding principle whatever. Belief in soul and in individuality are rank heresies in the Buddhist philosophy. Gotama in his discourses to his mendicants discusses sixty-two kinds of wrong belief, among which are those held by men who think that the soul is eternal. According to him the teaching that the soul is either conscious or unconscious after death or in a state of joy or misery is rank heresy. If, therefore, there is anything in Buddhist psychology or ontology which corresponds to our conception of soul, it is the skandhas which compose every sentient being.

The second doctrine of Buddhism is that of *karma*.

Since it is well established that Buddhism does not believe in soul, how does it find a link of connection, a bridge between one life and another, in order to provide a moral cause for the suffering condition of men in this life? Buddhism retains the doctrine of transmigration in a modified sense, and resorts to the "expedient of a mystery"—the mystery of *karma*.

This is as follows: "That as soon as a sentient being dies, a new being is produced in a more or less painful and material state of existence, according to the *karma*, the desert or merit of the being who dies." This new being is not a new soul, but a new set of skandhas, a new body with mental tendencies and capabilities. The *karma*, or the merit or desert of the previous set of skandhas or sentient beings, determines the nature and future of the new set of skandhas of the new sentient being. Strange as it may seem, this mysterious doctrine has been the most permanent of all the doctrines of Buddhism; has been the most universally accepted; and has had the greatest practical influence on the lives of its believers.

• In order to find an adequate cause for the sufferings of this present life, and for its inequalities, Buddhism takes a peep behind the curtain and looks into the darkness of the past. It is convinced that if a man reaps sorrow, disappointment and pain, he himself, and not some other person, must at some time have sown folly, error and sin; if not in this life, then in some former birth. As Spence Hardy says, in the old *karma* there "may be the crime of murder, committed many ages ago but not yet expiated; and in the next existence its punishment may have to be endured. There will ultimately be a reward for that which is good; but it may be long delayed. It acts like an hereditary disease; its evil may be latent through many generations and then break out in uncontrollable violence."

Where then is the identity between him who reaps and him who sows? "In that which alone remains when a man dies and the constituent parts of the sentient being are dissolved; in the result, namely, of his actions, speech and thought, in his good or evil *karma*, which does not die." *Karma* then is literally *the doing*, whether good or evil, of a former sentient being which remains and passes on to the next sentient being.

In illustration of the influence of *karma* over the new being, M. P. Sinnett, in his "Esoteric Buddhism," mentions the case of Bacon, of whom he speaks as follows: "Bacon, for instance, whom a poet called

'The brightest, wisest, meanest of mankind,'



might reappear in his next incarnation as a greedy money-getter, with extraordinary intellectual capacities. But, however great the latter, they would find no field in which that particular line of thought pursued during his previous lifetime by the founder of modern philosophy could reap all its dues. It would be but the astute lawyer, the corrupt attorney-general, the ungrateful friend and the dishonest lord chancellor who might find, led on by his karma, a congenial new soil in the body of the money-lender and reappear as a new Shylock. But where would Bacon, the incomparable thinker, with whom philosophical inquiry upon the most profound problems of nature was his first and last and only love,—where would this intellectual giant of his race, once disrobed of his lower nature, go to? Have all the effects of that magnificent intellect to vanish and disappear? Certainly not. Thus his moral and spiritual qualities would also have to find a field in which their energies could expand themselves. *Devachan* is such a field. Hence all the great plans of moral reform, of intellectual research into abstract principles of nature, all the divine, spiritual aspirations that had so filled the brightest part of his life, would in *devachan* come to fruition, and the abstract entity known in the preceding birth as Francis Bacon, and that may be known in its subsequent reincarnation as a despised usurer—that Bacon's own creation, his Frankenstein, the sun of his karma, shall in the meanwhile occupy itself in this inner world, also of its own preparation, in enjoying the effects of the grand beneficial spiritual causes sown in life. It would live a purely and spiritually conscious existence, a dream of realistic vividness, until karma, being satisfied in that direction, and the ripples of force reaching the edges of its sub-cyclic basin, the being should move into its next area of causes, either in this same world or another according to his stage of occupation."

According to this author, who is by no means recognized as a trustworthy authority, there is both a good and an evil karma. "The karma of evil, be it great or small, is as certainly operative at the appointed time as the karma of good."

The third doctrine of Buddhism is that of *trishna* and *upadana*.

How does it come to pass that there is to be a new sentient being in the future existence? Does not death end all in the Buddhistic philosophy? No; and for the reason that there are in the *skandhas* two inherent qualities called *trishna*, meaning thirst, and *upadana*, signifying grasping; and these are the causes which produce the new being.

According to Rhys Davids, "Sensation originates in the contact of the organs of sense with the exterior world; from sensation springs desire to satisfy a felt want, a yearning, a thirst or *trishna*; from *trishna* or thirst results a grasping after objects to satisfy that desire, *upadana*; that grasping state of mind causes the new sentient being." Thus according to the philosophy of Buddhism the *skandhas* with their inherent *trishna* and *upadana* must result after death in a new being, and the nature of this new being is determined by the influence of the karma, or the good or evil desert which passes over from the old being that decays or falls away.

By way of recapitulation: briefly defined, the *skandhas* are the constituents of a sentient being; the *karma* is the good or evil act which alone remains at death and passes over to the new being; *trishna* and *upadana* are the thirst and grasping of the *skandhas* which cause them to produce a new sentient being.

## THE BUDDHISTIC WAY OF SALVATION.

REV. DAVID G. WYLIE, PH.D., NEW YORK.

In his discourses concerning sorrow, its causes, its suppression, and the path leading to its extinction, Gotama laid down four noble truths:

1. That birth, the five skandhas, decay, disease, death and contact with disagreeable objects, separation from pleasant ones, and unfulfilled desire of possession, are those states which are full of suffering or sorrow.

2. The kind of craving excitement which follows on sensation, and causes the delusion of self and the lust of life, this yearning thirst growing into sensuality, desire of life, love of the present world, is the origin of all suffering.

3. Sorrow and suffering will be overcome and extinguished if this thirst be quenched, this love of life destroyed. "He who overcomes this contemptible thirst, sufferings fall off from him like water drops from a lotus-leaf."

4. To accomplish this end there is but one way—the noble path of a virtuous and thoughtful life. After one has been converted and has entered upon this noble path, he must be possessed of the following: right views, right feelings, right words, right behavior, right mode of livelihood, right exertion, right memory, right meditation and tranquillity. The ten sins to be conquered, or the ten fetters to be gotten rid of, are delusion of self, doubt, dependence on rites, sensuality, hatred, love of life on earth, and desire for life in heaven, pride, self-righteousness and ignorance. When the first five fetters are broken off the converted Buddhist becomes an Arahāt. When the remaining five are broken he puts an end to all delusion and sorrow. This is the end of the noble path, and brings us to consider the final goal of Buddhism, its heaven—Nirvana.

Etymologically Nirvana means going out, extinction. Is it the extinction of the soul, or what in Buddhism corresponds to the soul? This is the position taken by many scholars. Monier Williams speaks as follows: "The object aimed at by pure Buddhism is Nirvana; the being blown out like a flame—in other

words utter annihilation." Such learned scholars as Max Muller, Tourner, Schmidt and Hardy substantially agree with him. But on the other hand, scholars of the highest rank deny this, especially Bunsen and Rhys Davids. They contend that it is rather the extinction of the karma and the sinful grasping condition of mind and heart which results from it. It is a sinless, calm state of mind. It is holiness in the Buddhistic sense; that is, perfect peace, goodness and wisdom. Death with no life to follow is the result of, but not, Nirvana. The Buddhistic heaven is not death, and it is not on death, but on virtuous life here and now, that terms of ecstatic description are lavished. Nirvana then means, not the extinction of being, but the extinction of passion.

The heart scrupulously avoiding all idle dissipation, Diligently applying itself to the holy law of Buddha, Letting go all lust, and consequent disappointment, Fixed and unchangeable enters on Nirvana.

Our conclusion from this survey of the subject is that according to the best scholars, Nirvana means the extinction of all desire whether good or evil. A calm, sinless state of mind is the goal—the Buddhistic heaven.

Before concluding the discussion, however, we must look at the subject from another point of view—that of a *theosophist*. Mr. A. P. Sinnett, president of the Simla Theosophical Society, has recently written a book entitled "Esoteric Buddhism," in which he discusses the whole subject. Of Nirvana he says:

Hitherto, for want of any better method of seeking out the true meaning of Nirvana, Buddhist scholars have generally picked the word to pieces and examined its roots and fragments. One might as hopefully seek to ascertain the smell of a flower by dissecting the paper on which its picture was painted.

All that words can convey is that Nirvana is a sublime state of conscious rest in omniscience. It would be ludicrous, after all that has gone before, to turn to the various discussions which have been carried on by students of esoteric Buddhism as to whether Nirvana does or does not mean annihilation. Worldly similes fall short of indicating the feeling with which the graduates of esoteric science regard such a question. Does the last penalty of the law mean the highest honor of the peerage? Is a wooden spoon the emblem of the most illustrious pre-emi-

"The Church at Home & Abroad" Dec. 1888 pp 392-3

nence in learning? Such questions as these faintly symbolize the extravagance of the question whether Nirvana is held by Buddhism to be equivalent to annihilation.

According to "Esoteric Buddhism," Nirvana becomes hazy and unintelligible. Nothing can be surer than that the author sets himself in the sternest kind of opposition to the teaching of Gotama, and it is philosophical Buddhism that we are contemplating; Buddhism as found in the early writings and not as it exists today in the various countries where it is the prevailing religion.

Our conclusion is that the four fundamental doctrines of Buddhism, as taught by its founder, Gotama, are as follows:

1. The skandhas are the essential constituents of every sentient being, and stand in the place of soul.
2. Karma is the good or evil desert which remains at death and passes over to the new sentient being and gives to it either good or evil tendencies.
3. Trishna and upadana are the thirst and grasping qualities residing in the skandhas, and which cause them to produce, of necessity, a new sentient being.
4. Nirvana is the goal of Buddhism, a calm, sinless state in which all good and evil desire is annihilated.

Our brief study of this system convinces us of three things:

1. That the system lacks moral responsibility. It is soulless.

2. It is an atheistic system of philosophy. It ignores entirely the existence of a personal and intelligent deity.

3. As a system of thought and religion it falls infinitely below the Christian system with its personal, immortal soul; its ever-living, personal and holy God; its personal Saviour in the incarnation of Jesus Christ; and a life of boundless happiness and perfection in the company of redeemed spirits in the world to come. Consequently it can never be a finality. It is for this world and the present hour. It is of the earth, and like all terrestrial things is destined to mutation, to death and to decay. The millions held in the bondage of Buddhism need the word of God which is alone able to make them "wise unto salvation through faith which is in Christ Jesus."

This will appear, as we look more closely now at the three traditional religions of Korea.

15 17

look more closely at popular Buddhism, for example.

## I. Korean Popular Buddhism

I stress the word 'popular' to save myself the embarrassment of exposure as a non-expert in classical Buddhism. ~~But even the popular faith necessarily has its roots in the historical, classical religion.~~ It <sup>was</sup>, of course, the Mahayana branch of Buddhism - the "Great Vehicle" Buddhism that came <sup>to Korea</sup> from northwest India into China, and on thence to Japan; not the "lesser Vehicle" Buddhism that moved south to Ceylon, Thailand & Vietnam. To put <sup>the difference</sup> it briefly, <sup>the great vehicle of</sup> Mahayana Buddhism carries more religious baggage. ~~Whereas~~ <sup>the</sup> Hinayana, "the lesser vehicle" <sup>of southern Buddhism</sup>, has been not unjustly called "an <sup>selfish</sup> introspective religion, without a God and without a soul" (D.T. Suzuki, Outlines of Mahayana Buddhism, p. 31).

<sup>whereas</sup> the greater vehicle of Northern Buddhism ~~not only~~ has ① thousands of gods in its pantheon and ② a promise of salvation for every soul in paradise ③ combined with an <sup>outreaching</sup> unselfish concept of service. The greatest saints (<sup>the</sup> bodhisattvas) are those who postpone their own escape to Nirvana to help others <sup>reach</sup> Paradise. Mahayana also has more Scriptures - 1,600 sacred books in 5,000 volumes, or 80,000 wood-blocks, as at Haeinsa. The southern Buddhist faith <sup>is</sup> ~~is~~ <sup>and more condensed</sup> a religion of the classic Mahayana scriptures.

~~And~~ Popular Buddhism in Korea is not ~~without its historic literary~~ <sup>rich</sup> ~~base~~. ~~Korean Buddhism~~ <sup>Korea</sup> is justly proud of its great collection of Buddhist scriptures, <sup>the Tripitaka Koreans</sup> preserved at Haeinsa temple. - Carved in the <sup>15th</sup> century on 80,000 wood blocks, ~~they have been the~~ <sup>this</sup> Tripitaka ~~Koreans~~ has been called the most complete set of sacred Buddhist writings in the world. <sup>but</sup> Only a small part



## KOREAN BUDDHISM

You may wonder why a Christian missionary should want to speak on ~~Buddhism~~ Korean Buddhism. It is very simple. Anyone who wants to understand Korea--and anyone who lives here should try to understand Korea--is going to have to know something about Buddhism, which has had so large a part to play in the shaping of the Korean mind and heritage. There is no understanding of Korean art or literature or village life without some knowledge, at least, of Korean Buddhism. So let me try today to give a brief introduction to Buddhism--popular Buddhism--in Korea.

The first thing to remember, of course, is that Buddhism is a whole family of religions, and that Korean Buddhism belongs to the Northern branch of the family which is not always on speaking terms with its southern cousins in southeast Asia. Buddhism in the north--Korea, China, Japan--is as different from Buddhism in the south--Burma, Ceylon, Vietnam--as Christianity is from Mohammedanism. Don't think that what you may have seen of Buddhism in Bangkok, for example, is what you will find in Seoul. This is another Buddhist world.

The southern branch of the family is called Hinayana here (i.e. Lesser Vehicle), and the northern type is Mahayana (Greater Vehicle). The difference, to put it crudely, is that the Great Vehicle of northern, Mahayana Buddhism carries more religious baggage. Southern, Hinayana Buddhism has been called a religion "without a God and without a soul" (D.T. Suzuki, *Outlines of Mahayana Buddhism*, p. 31), whereas the Greater Vehicle of northern, Mahayana Buddhism is quite the opposite. It has thousands of gods or Buddhas, and millions of ~~you~~ souls in paradise or hell as the case may be, and, in contrast to the southern emphasis on passive meditation, stresses an outreaching unselfish concept of service. The greatest saints (bodhisattvas, posal) of Korean Buddhism are those who postpone their own escape into Nirvana in order to help others reach Paradise. Mahayana also has more Scriptures--1,600 sacred books, in 5,000 volumes, or 80,000 carved wood-blocks, as at Haeinsa Temple, near Taegu.

Korean Buddhism, however, though it may boast of its Tripitaka Koreana, the wood tablets at Haeinsa, as the most complete set of Buddhist Scriptures anywhere in the world, is not really a religion of the classic Buddhist scriptures. The major sect grouping in Korea is the Chogye group, which is Meditative Buddhism rather than Doctrinal ~~Buddhism~~ or Scriptural Buddhism. It traces back to the founder of Ch'an Buddhism (Zen in Japanese, Son in Korean) in 5th century B.C. China. The founder was Bodhidharma, the first Buddhist missionary to China, who reacted against the huge contradictory amorphous mass of Buddhist sacred books, and began his mission to China, it is said, simply by sitting in front of a blank wall and meditating for eight years!

But Buddhism everywhere is an inconsistent mixture, and even the Meditative Buddhists revere the Buddhist Scriptures. In Korea, of the 1600 Sacred books, the four most popular are The Deeds of Buddha, the Lotus Sutra, the Diamond Sutra, and the Anithaba Scripture.



尼羅多手千通神意拓



能普苦 智妙觀



ADDRESS EVANGELICAL

Shih Gukkei

1951 - 3,000 families

1961 - 7,600,000

1966 11,000,000

1971 19,000,000

1975 29,000,000

Why -

Western - Imp. int. <sup>for</sup>

with

1. Back to the Bible

"Western Imp."

2. Family worship

3. Shih Gukkei -

Shih Gukkei + Gukkei

"Chad Mui, Tong"

SAMUEL HUGH MORFETT. Ph.D.

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Priest Who Started Hwarang Order

Korea Herald  
Feb. 23, 1975

# Wongwang Introduced Influence Of Chinese Buddhism to Silla

By Edward Adams

The earliest of the great priests of Silla to live and die at the Hwangyong-sa was Priest Wongwang. He was a man of mild temperament, often smiling and never showing anger. Wongwang was born during the reign of Chinhung (24th king) and by the age of 13 had become a teacher of Buddhist theology. He was one of the first known Korean priests to journey to China to study under Chinese masters. Thus Wongwang opened the way to China for other great priests to follow.

Returning after 12 years he served the rulers of Silla faithfully. In 614 the Chinese envoy who came to Silla sponsored a 100-seat seminar in which all of the eminent monks lectured on Buddhist scriptures. At this time Wongwang presided over the seminar. When he was bent with age the king provided a richly decorated horse drawn carriage for Wongwang to enter the palace comfortably at any time. It is said that often the king entertained him in person.

On one occasion when the king was seriously ill and no medicine would help, he called for Wongwang to come to the palace and expound on the mysteries of the Buddhist scriptures. Priest Wongwang complied and standing by the bedside explained Buddha's commandments of repentance and faith. Later in the evening when the king who was listening intently to Priest Wongwang glanced toward the standing priest, he was surprised to see him enveloped in a shining light. The queen begged that the priest not leave. As Wongwang stood beside the bed like the shining rays of the evening sun the king's strange illness left him.

Priest Wongwang was the originator of the hwarang (knight) code of conduct used by the "Silla knighthood" over the centuries. Two men who visited the eminent priest once asked him to give them a guide to their behavior through life. "For the Buddhist priests there are 10 commandments to obey but they are difficult for the lay citizen to follow," said Wongwang. "Therefore, let me give you five secular rules that

you could keep."

"First," he explained, "you must serve your king with faithful loyalty. Next, you must honor your parents always, treat your friends with sincerity and fight the enemy bravely. The last commandment is that you should not kill indiscriminately."

"These are the five commandments for doing good in the world," said the aged priest. Both the Buddhist teachings and the Confucian virtues were integrated in this code of conduct called sesokogye which was later to be incorporated into the hwarang movement.

### Meditation Posture

Some records indicate that Priest Wongwang lived to be 99 but other sources say that he died at the age of 84. Praised for his talent and wisdom he silently left this world in a meditation posture at Hwangyong-sa. Legends say that when his spirit passed to the other side the sound of music was heard and sweet fragrance filled the air north-east of the temple. In this same direction at Kumgok-sa (Gold Valley Temple) in Samgi-san the ashes of this great Buddhist master were buried with the funeral ceremony of a royal prince.

Also Priest Wonhyo the most famous of the maverick priests of Silla, stayed at Hwangyong-sa. This fact is not well known as it is only mentioned in one historical source from China called Song-gosung-jon (Sun Dynasty Diary of Great Monks) Priest Wonhyo who was a member of the Sol family was an outcast among the elite priests of Silla as he was often found drunk with wine and was known to have had an affair with a Silla princess which resulted in the birth of a son, recorded in history as Solchong. He was never invited to participate in the rituals held at the imperial temple of Hwangyong-sa by the proud monks who fawned on royal subsidies.

In this diary it mentions that a close associate of Priest Wonhyo was the equally irreconcilable Priest Tae-an. According to tradition Priest Tae-an had been nominated by the king to become a kiksa (National Priest), but he spurned this honor and pretended to be insane, drinking and howling about the streets of the capital. Priest Tae-an befriended a wild wolf who followed him about and according to legends he stayed at Chilbul-am on the slopes of Namsan. It is strange that

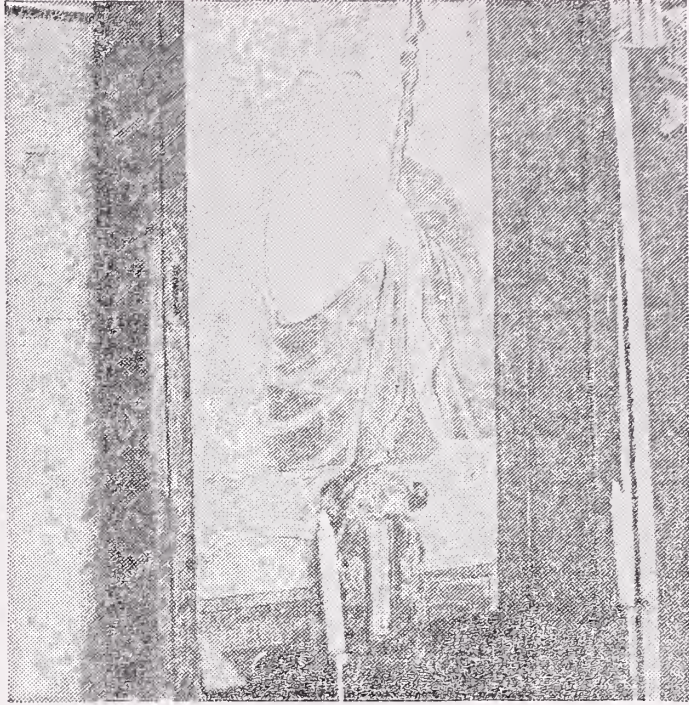


Photo by the Writer

**PRIEST WONHYO** — The picture is a portrait of the famous Priest Wonhyo who once served at Hwangyong-sa but was not one of the more popular monks of the Buddhist political set.

only in this "Diary of Great Monks" is the name of Priest Tae-an mentioned.

On one occasion the king's daughter became ill and there seemed to be no cure until he heard of a mysterious herb to be found only in the Kingdom of the West. Emissaries were sent to find this healing herb but when they arrived the Sea Dragon King informed them that he would present the Kungang Sammae Kyong (Diamond Samadhi Sutra) which if interpreted would bring healing to the king's daughter.

"Only the wisdom possessed by the great Priest Tae-an is sufficient to compile the pages of this scripture," "The Sea Dragon King commented. "After the Kungang Sammae Sutra is pieced together you will have to call on Priest Wonhyo to interpret the meaning," he further commented, "And after the interpretation is given the princess will be healed. The emissaries returned with the sacred scriptures and informed the Silla king as to what must be done.

### Sutra Project

The king immediately sent out a messenger to bring Priest Tae-an to the palace to commence work on the compiling of the sutra. Priest Tae-an refused to come and finally the king himself went into the capital to plead with the priest. Tae-an finally consented to do the requested project, but in his own temple rather than at the palace which he thought was a dirty place.

Upon completion the Kungang Sammae Sutra was given to Priest Wonhyo for the interpretation called sastra (or non in Korean). This work was eventually completed in five volumes but before the presentation which was to be given in Hwangyong-sa the sastra was stolen. One wonders if it could not have been a disgruntled priest jealous of Priest Wonhyo's skyrocketing

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The record of the first complete manuscript of the Tripitaka to arrive in Korea from China was in 643 during the lifetime of Wonhyo. Priest Chajang had the volumes stored at Tongdo-sa, south of Kyongju. The first printing of the Tripitaka in Korea took place in the early 12th century but was destroyed during the Mongol invasion of the 13th century. During this same period Hwangyong-sa was destroyed and never again rebuilt. Then during the reign of Kojong (23rd Koryo king) while he was in exile on Kanghwa Island the Tripitaka was again completed in 1251 after 16 years of toil. This set of over 81,000 blocks, now the oldest and best of the Chinese translations in the world, is preserved in miraculously good condition at Haein-sa.

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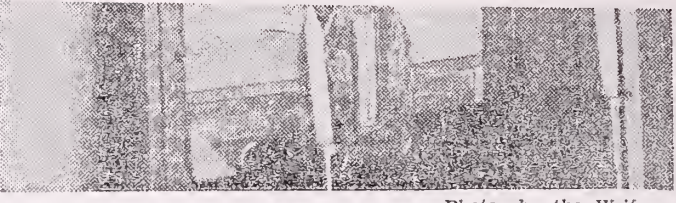


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The vast amount of the collected works of the standard Buddhist literature is called Tripitaka meaning "three baskets" and consists of the Sutra pitaka scriptures containing the teaching of Buddha, Vinaya pitaka rules of discipline, and Abhidharma pitaka higher doctrine which include interpretation, metaphysical and other miscellaneous pieces of Buddhist literature. The sastra written by Priest Wonhyo is included in the third "basket" of the Tripitaka.

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True to the word of the Sea Dragon King the young princess of Silla suddenly became well following the dissertation of the Kungang Sammae Kyongnon. Wonhyo was accepted and his fame spread throughout the kingdom as one of the greatest of the Silla monks.

To further illustrate the unusual characteristics of the famed Priest Wonhyo this story is told about his visit to Naksan-sa, to worship the

(Continued From Page 4)

Kwanseum Posal (Mercy Bodhisatva). Naksan-sa, a now popular tourist temple along the east coast, was founded by his colleague Priest Uisang after his return from China. It was believed that the Kwanseum Posal had taken up her abode in a cave along the coast. During Priest Wonhyo's pilgrimage to this holy site he met a young woman harvesting rice in the fields near her home.

Though he had traveled many miles and was haggard and unkempt he, nevertheless, stopped to jest with the maid and asked her pleasantly,

"Will you give me some rice?"

"What are you talking about?" the girl snapped. "This has been a meager year and beggars are not welcome in our village." Shaking his head Priest Wonhyo proceeded further and soon met another attractive girl even more beautiful than the first who was washing her menstrual band in the stream water under the bridge.

Wonhyo in a raucous voice called over to her, "My fair maid, may I please have a drink of your cool water?"

"Why not!" came the taunting reply, as the young girl scooped up a gourd full of

(Continued on Page 5)

unclean water beneath her and pressed it to his lips. Priest Wonhyo drained the gourd and dipped more water from the mountain stream to quench his thirst. As he drained the gourd for the second time a blue bird in a pine tree behind him called out, "Come my good monk Wonhyo."

And in that instant the girl had disappeared leaving behind only her shoe. When Priest Wonhyo reached Naksan-sa he found the matching shoe by the pedestal of the Kwanseum Posal. He then realized that the two women that he had met were both incarnate Buddhas.

Trip to Chusa-am

Korea Hc  
Jpn. 5, 1975

# Legends of Pusan Fortress Reveal Grandeur of Silla Era

The following is the second half of an article on Pusan-song, which is said to have been a recreation area for Silla (57 B. C.-668) soldiers. The writer is principal of the Seoul International School and member of the Korean Buddhism Research Institute. — Ed.

By Edward Adams

Priest Ilyon many centuries later during the Korvo Dynasty recorded the adventures of Chukjirang and his followers in the Samguk Yusa. Fortunately for us, the devoted Tugosil wrote a hyangga (poetry concerning the virtues of Chukjirang. This verse was one of the more popular lyrics of the period and was recorded by Priest Ilyon in his records.

Many thousands of hyangga were written by the people themselves using the yidu developed by the scholar Sol Chong. This poetry, unique to Korea, was almost forgotten but fortunately 25 still remain and are recorded in historical accounts.

The hyangga, because it was folk song, was initially meant to be sung. This particular verse dedicated to Chukjirang and composed by Tugosil is nostalgically sad as if written in the latter years of the famed hwarang as he was growing old. Standing on the remains of the Silla warehouse overlooking the rugged cliffs of the fortress one might begin to perceive how the beauty of friendship developed between these two soldiers:

When I sing of spring memories,

My heart is lonely and sad.

In a twinkling the bloom of youth is gone

While deep furrows are carved on the brow.

Take cheer, my eternal youthful flower!

For on the autumn road of no earthly cares,

You'll enjoy the sleep under the sage-brush roof.

From the warehouse site it is less than a 20 minute walk to the North or West Gate sites of Pusan Fortress. A trail should be taken westward and up the right slope. The South Gate site is across the valley on the ridges to the left. This main trail up the right slope will lead to Chusa-am. At one place the trail passes through the fortress wall. After an additional fifteen minute walk the hermitage is reached.

Chusa-am (Red Sand Hermitage) was founded by Priest Uisang, one of the greater priests of Silla in the seventh century. Legends tell that Priest Uisang prophesied during the fortress construction that if this temple was to be



EMINENT PRIEST—Above is a portrait of Priest Uisang, an eminent seventh century priest who founded Chusa-am (Red Sand Hermitage) in Pusan-song.

included within the fortress wall Silla would never be defeated. The temple was left outside the wall yet it took many centuries before Silla finally did meet defeat in the 10th century.

The main hall is the Yongsan-joon and contains the Sokkamoni and 13 nahan (disciples). Behind is the Samsong-gak which portray the three typical shamanistic spirits as well as the Dragon Spirit. A colorful portrait of Priest Uisang is also hanging on the side wall of the Samsong-gak.

About 100 meters away is a large flat rock overlooking the western valley of Pusan-song. It is claimed that over 100 people can sit comfortably on this rock. It was here according to legends that Gen. Kim Yu-shin made wine and held large celebrations for his soldiers. The older men of the valley will still point out the actual footprint in the rock of the general's horse calling it chimaegam. From this cliff rock the site of the North Gate and the stone remains of the fortress wall are clearly seen along the western ridge. In the distance the wall of the eastern portion of this fortification is discernable. This rocky plateau is a delightful area and provides enjoyable panoramic views of the valleys and entire Pusan Fortress area.

A legend is often told about an old monk, whose name is

now unknown, who lived at Chusa-am during the Silla era. This monk was quite proud of his Buddhist discipline and he often would brag that even the most enchanting of women could not cause him to falter from his meditations.

One day a mountain spirit heard the priest boasting about his loyalty to Buddha and decided he needed to be tested. As soon as the sun sank over the hills the tempting spirit slipped into the palace garden and whisked away one of the most beautiful of the palace ladies and placed her in the cave where the proud monk was chanting the Sutra. Here she spent the right fitfully sleeping but at dawn she was returned to the palace. Though she was not molested in anyway by the spirit or the priest she was truly frightened as this trip occurred over several nights.

Worrying about her safety she finally decided that she must tell the king and when the ruler heard of this strange affair he was perplexed.

"If it should happen again," the king consoled the weeping girl, "you should mark the place where you slept and I will order the soldiers to find this cave." The next night as this again happened the girl left a mark on the cave wall and reported what she had done to the king.

After searching many weeks the king's men finally came to Pusan-song and discovered the cave behind Chusa-am. On the wall they found the mark left by the palace maiden. At the time the old priest was not there so the soldiers quickly returned to the capital to report their discovery.

The worldly old king knowing of the girl's innocent beauty was certain that the priest had taken advantage of her while she had slept in the lonely cave. He decided that the priest had to be killed for this assumed affair. However, when the soldiers arrived at the cave they could not enter because strange warriors in armors held them off. While the monk inside the cave ignored the skirmish, the king's soldiers finally gave up and returned to report their failure.

The king, wise for his years, realized that the monk had received divine protection and decided that he must be a great priest. He was invited to the palace and served as a teacher to the royal children. Needless to say, the girl never again left the palace at night and the mountain spirit disappeared into the hills near the capital, a bit wiser in the affairs of man.



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INDIANAPOLIS  
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## Diminishing Species

W. J.

# Thoughts of The Times

Tao Fong Shan July 9, 1975

By William Bevins

day he holds services for the few people who come to the beautiful red and blue octagonal Christ Temple that overlook Shatin Valley, Talo Harbor and Lion Rock, a mountain tennel leading to Kowloon.

Once a year he holds an Inter-Asia Mission conference for one week, otherwise the compound is empty of activities, except for the many young people who escape Kowloon on Sundays to come to this peaceful landscape for picnicking and mountain climbing.

Within the compound there is a Christian Study Center on Religion and Chinese Culture. Mr. Peter Lee is the director and he lives in the compound with his wife and two children. He usually can be found in the Chinese Study Center every weekday, which comprises about 10,000 books. (Half of these books are in English.)

There is a pilgrim hall next to the study center, which is always empty. Across the passage from the hall is a porcelain workshop with three craftsmen employed by the mission. They work quietly every day, and on Sundays they open the shop to visitors for buying Tao Fong Shan porcelain, which often depicts in bright blue and red colors a Buddhist in the image of Christ. For example: The last supper on a large porcelain plate has a Buddhist monk in the place of Christ, or a Buddhist monk handing out bread from a basket to the multitude of hungry people.

At the opposite end from the porcelain shop though the garden is a guest hall and anyone wishing to stay here one day or one year will only have to pay 500 won per day. Most of the time it is empty, so Rev. Tsai is most happy when someone does stay. Each room has a bed with a desk for studying and a large window with a view of Shatin Valley or Christ Temple across the garden. The bathroom is outside the guest hall and built in western style with two showers and a bath, including continuous hot water. There is also an ancillary building at the opposite end of the guest hall, which is used as a Sunday school for seven Chinese children.

I'm not a Christian, but Tao Fong Shan was my home for eight months and I do have a deep appreciation of its peacefulness. It is inexpensive to live there and in my opinion the conditions are excellent for studying.

I'm sure that if anyone is interested in the work of the Christian Mission to Buddhists and its immediate function, Rev. Tsai would be happy to receive letters of inquiry.

\* \* \*  
The writer is an American living in Seoul.

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Tao Fong Shan means "the mountain from which the wind of Christ is blowing." It is the home of Tao Fong Shan Christian Institute in Shatin, New Territories, Hongkong. Tao Fong Shan rises above Shatin railroad station and is a 20-minute ride on the Kowloon-Canton railway from Tsimshatsui across from Hongkong island.

From Shatin station there is a narrow winding path to the top of Tao Fong Shan, which is no more than 20 minutes' walk on a humid Hongkong day. Near the summit is a stone carving of a Buddhist monk with the palms of his hands clasped together and his fingertips directed toward the firmament, but its stone eyes are looking up toward the peak of Tao Fong Shan, from which rises a 30-foot-high stone cross. These stone figures stand out as the basic symbols of Tao Fong Shan Christian Mission to Buddhists, leaving a lasting impression on anyone who visits Tao Fong Shan.



The Christian Institute was created in 1929 by Dr. Karl Ludvig Reicholt, who was born in Arendal, Norway. He spent 24 years of his life, 1903-1927, studying religious centers and shrines in Southeast Asia.

During the "Nanking Incident" of 1927, he was forced to withdraw to Shanghai, until he went to Hongkong in 1929 with a determination to serve wayfaring Buddhist priests streaming in from China. Dr. Reicholt gained the necessary support from Scandinavia and two years later in the summer of 1931, the cornerstone of the Chinese Buddhist architectural styled mission marked its birth. Since that time, the stream of wondering monks who by the thousands flowed in from China visiting Tao Fong Shan during the first fifteen years of its history, has now been reduced to a dribble.

Dr. Reicholt passed away in March of 1952, leaving behind many voluminous writings of his studies, travels and ministry. Two of his works that are published may be absorbing to those who are interested in Christianity and Buddhism: Publications on Dr. Reicholt, (This is a history of the Christian Mission to Buddhists over a period of 30 years) and Dr. Karl Ludvig Reicholt Life's Work.

Rev. T. T. Tsai, now is in charge of the mission. He is a very gentle and cheerful man, who speaks some English and German very well. Every Sun-

## Miki-Ford Summit To Center on Korea

TOKYO (AFP) — Prime Minister Takeo Miki's visit to the United States will become a test for his pol- ed to complete ratification of the Nuclear Non-Proliferation Treaty and improve strained relations with Korea.

## Defrocked Monks Questioned

Korea Herald Dec. 25, 1975

# Mob Attacks Chogye Head

Police yesterday interrogated 15 monks after an incident Tuesday night in which some 20 persons, armed with knives and sticks, barged into a Chogye-jong Buddhist office and attacked some 80 leaders and laymen, including chief abbot Lee So-ong.

Chief abbot Lee was stabbed in the face and admitted to a nearby hospital for treatment. At least 16 other persons were also injured and hospitalized, according to officials of the chief administrator's office of the Chogye Buddhist Order.

Police said Kim Byong-hak, 34, and Lee Do-il, who were deprived of their priesthood,

are suspected of leading the attack.

The incident was discovered by a member of the office at 9:30 a.m. yesterday and reported to police.

Police said the dissidents entered the office at 9:30 p.m. posing as "investigative authorities" and cut the office telephone line before attacking the chief abbot and other Buddhist order leaders who were present.

Members of the office described the two suspected leaders of the attack as activists who called for a "house-cleaning" within the Buddhist order before losing their

priesthood.

Kim Byong-hak told police that he and the other members of the dissident group decided to act, dissatisfied with the move of the present leadership of the order against "irregularities."

The group was said to have played a major role in charging Son Kyong-san, former chief administrator of the order, and other ex-leaders of the office with corruption in a Buddhist land sale scandal.

Officials at the office said the intruders are those who were deprived of membership in the order long before.

The intrusion and the ensuing attack have nothing to do with any particular problem of the order, they said in a statement.

"We suspect the mental state of the attackers," they added.

The attackers, police said, herded chief abbot Lee and the other Buddhist leaders into the basement of the office. Lee was stripped and beaten before being stabbed, police said.

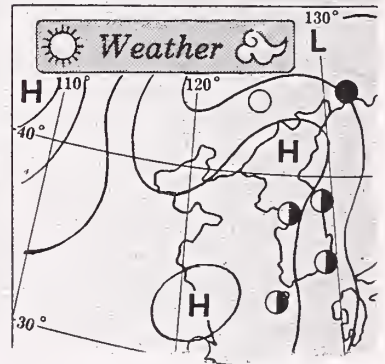
They said Lee and the other persons taken hostage were each taken to their rooms and forced to write their resignations during the 13-hour siege.

The dissidents declared monk Choi Hae-am new leader of the order before they were arrested by police.



Korea Herald Photo

Buddhist monks, injured in an attack on the office of the chief administrator of the Chogye Buddhist Order by dissidents, are shown at a hospital in Seoul yesterday. The insert is Kim Byong-hak, 34, suspected leader of the attack.



*Korea Herald*  
Dec. 18, '75

At Chogyesa Temple

# 3,000 Monks, Nuns Form Buddhist Defense Corps

More than 3,000 Buddhist monks and nuns yesterday pledged to lead the van in bolstering the national security posture in a ceremony activating the Buddhist defense corps at Chogyesa Temple in Seoul.

Associated with the Chogyesa Buddhist Order, the

biggest Buddhist sect in Korea, they vowed to take up arms in case of an enemy attack from the north to protect the country, the people and properties of their temples.

Recruited into the corps are priests aged between 17 and 60. Nuns can volunteer to become members to give first-aid treatment in times of emergency. They will receive military training twice a year.

For more effective training, they will also enter a nearby army camp once a year.

Chief Abbot Lee So-ong of the Chogyesa, also the commanding general of the defense corps, said, "We want to emulate the patriotic spirit of ancient Korean priests displayed in national crises. We also believe the fulfillment of our religious mission is important for the promotion of all-out national security."

He appealed to the 10 million Buddhists of the nation to join the government's effort to consolidate the national security posture in the wake of the fall of Indochina to the Communists earlier this year.

The ceremony came to a climax when the Buddhist priests adopted a three-point resolution, calling on the people to put into practice the Yushin (Revitalizing Reforms) ideal and play the leading role in achieving national unification.



**MEMORIAL MONUMENT**  
— A memorial monument is dedicated for Dr. So Chae-pil (1866-1951), also known as Philip Jaisohn, in a park in Delaware, U.S.A., Nov. 22. He was the first Korean doctor to specialize in Western medicine as well as an independence movement leader against the Japanese colonial rule of Korea.

Cutthroat Power Struggle

Korea Times  
Dec 26, 1975

# Ex-Monk Terror Marks Sad Anti-Climax in '75

By Kim Myong-sik

A raid on Chogye-sa Temple, the center of Korean celibate Buddhism, and an assault on the nation's top Buddhist leader by a group of 21 terrorists led by a dissident ex-monk marked a sad anti-climax for the turbulent year 1975.

For Korea's 12 million Buddhists, the year 1975 started with a very welcome blessing. The government designated Buddha's birthday as a legal holiday while a suit was pending against the state with the same objective.

In a ceremony celebrating the holiday designation in January, Chogye-jong Order Chief Abbot Lee So-ong said the Buddhists would "take the lead for the realization of peace on earth with more practice of Buddha's teachings."

But the year passed in total betrayal of the blessing and the hope. The Chogye-jong Order's chief administrator was arrested on suspicion of embezzlement and his successor was replaced three times.

A cutthroat power struggle between the chief abbot and the chief administrator was settled through the revision of the Chogye-jong Order Constitution and Ven. Lee So-ong emerged as the winner.

A modern five-story building was dedicated in the precincts of Chogye-sa Temple earlier this month to be used as the center for the Buddhists' social activities, arousing renewed hopes for the future of the nation's most in-

fluential religion.

But the new building turned into the scene of a gruesome terrorist attack which lasted nearly 13 hours from Tuesday night through Wednesday morning, in which chief Abbot Lee and 12 leading staff members of the order were injured, some of them seriously. Bound with ropes, Ven. Lee was clubbed and stabbed by the raiders, led by Kim Pyong-hak, 34, who had once served at Chogye-sa with the monk name Tae-sim.

After the incident, the Cho-

## Vagrant Monks Face Control

The Buddhist Chogye-jong Order formed a seven-man committee yesterday to deal with the aftermath of a terrorist raid on the order's administration center Tuesday night in which Chief Abbot Lee So-ong and his staff members were brutally tortured.

The committee, led by order assembly chairman Oh Rok-won, issued a statement saying that the order would thoroughly control vagrant monks and straighten clergy discipline.

Meanwhile, Chongno Police in Seoul formally placed under arrest Kim Pyong-hak, 34, who led the raid on Chogye-sa Temple in central Seoul, and 14 of his followers on suspicion of aggravated assault and battery, confinement, robbery and causing injury.

gye-jong Order announced in a statement that none of the intruders had any relation to the order and demanded severe punishment of them. They stole 8,500,000 won from the order safe, the announcement said.

Ven. Lee, who suffered a five-centimeter cut in the face during the torture, became the top leader of the order in July, 1974, succeeding Ven. Yun Ko-am who resigned after a dispute over the administration of Pulguk-sa Temple in Kyongju.

At first the 63-year-old monk seemed to be content with his traditional role as a figurehead of the order. But last August, he declared that he would assume and exercise practical power in the administration of the order, which controls nearly two thirds of the nation's Buddhist temples.

Then Chief Administrator Sohn Kyong-san snubbed the chief abbot's surprise move and asked the assembly of the order to settle the dispute. Ven. Sohn had majority support in the assembly.

In the meantime, two staff members of the order's administration office were arrested by the prosecution on suspicion of embezzlement and fraud in connection with the handling of order property.

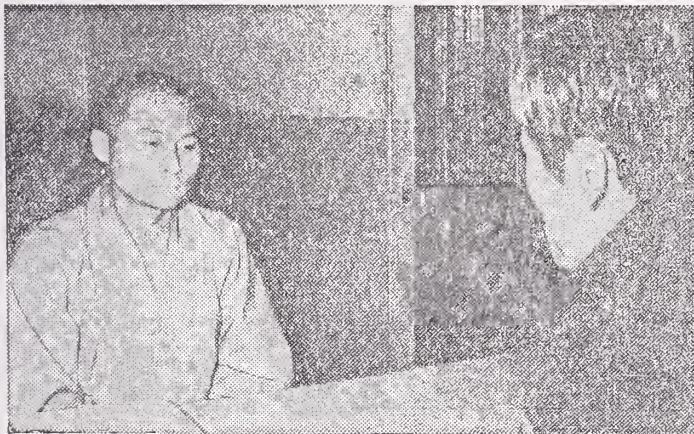
Ven. Sohn and all leading order staffers resigned. Ven. Sohn was also arrested late in September on a set of charges, including misuse of order funds.

With the elimination of his opponents, Chief Abbot Lee had no difficulty in getting the order assembly to approve amendments of the Chogye-jong constitution. The amendments included authorization of the chief abbot to nominate the chief administrator before final approval of the assembly.

Previously, the chief administrator was named by the assembly. The amendment also removed the four-year tenure system of the chief administrator and four department chiefs.

The revision of the order constitution seemed to have put the nation's biggest Buddhist body back in order for the first time in many years. But the seeds of the intra-order disputes, which mainly stem from the different origins of its 13,000 monks and the complicated administration of temple property, were by no means removed for good.

Many Buddhist laymen as well as non-believer observers now find the Tuesday incident at Chogye-sa Temple an exposure of the order's many explosive elements.



Korea Times Photo

Ex-monk Kim Pyong-hak, left, is being questioned at Chongno Police Station in Seoul yesterday. Kim was arrested along with more than a dozen men after they allegedly attacked Buddhist Chogye-jong Order Chief Abbot Lee So-ong and other monks at Chogye-sa Temple Tuesday night.

## Social Events

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*Korea Herald*  
**3 Buddhists**

**Resign Posts**  
*Sept. 27, 1975*  
**In Hierarchy**

Three priests in the highest administrative positions at the Korea Buddhist Chogye-jong Order yesterday submitted resignations for the declared reason of feeling moral responsibility for the current discord and corruptive incidents in Korea's biggest Buddhist sect.

Submitting their resignations were the Rev. Sohn Kyong-san, director of the Administration Office of the Chogye-jong Order, Yu Wol-tan, chief of the general affairs department, and Lee Hye-song, chief of the social affairs department.

Abbot Lee So-ong, leader of the order, immediately commented that he would approve the resignations in accordance with a procedure designated by the sect constitution.

Abbot Lee had asked the priests to resign, claiming a greater influence in the sect administration on his part for the purpose of eradicating the chronic controversies over illegal trade in temple property and qualification of monks, among other issues.

Two priests were arrested Thursday on charges of swindling a 900-pyong tract of land around Kwanum-sa Temple in Cheju-do.

Those arrested were Choi Su-yong, chief of the education department of the Chogye-jong administration office, and Chang Yon-jong, former general secretary of Kwanum-sa Temple.

**Family Killer Gets Sentence of Death**

District Criminal Court

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- Punts
- Fumbles
- Penalties

## Religious Pilgrimage

Stan + Stupis, Pacific Nov. 10, 1975

# 11 Players in Japan

TOKYO (S&S) — Eleven American major league baseball players were scheduled to attend the 38th annual general meeting of the Soka Gakkai religious sect in Hiroshima Sunday.

Members of the U.S. big leagues slated for the pilgrimage are National Leaguers Von Joshua (San Francisco Giants), Alan Foster (San Diego Padres) and Rick Monday (Chi-

cago Cubs).

American Leaguers are Bruce Bochte (California Angels), Marty Pattin and Paul Splittorff (Kansas City Royals), Toby Harrah and Mike Hargrove (Texas Rangers), Don Baylor, Doug DeCinces and Tom Shopay (Baltimore Orioles). All — except bachelor Shopay — are accompanied by their wives.

The visitors were also slated to attend "Carp Day" ceremonies Sunday morning feting the recent winning of Japan's Central League pennant by the Hiroshima team. The loop title was the Carp first in the team's 26 years.

The players were scheduled to place a wreath at the Hiroshima Peace Memorial and pay a courtesy call on Hiroshima Governor Hiroshi Miyazawa.

Visits were also planned to Osaka and Kyoto and the sect's Nichiren Shoshu head temple Taiseikiji at the foot of Mt. Fuji.

George M. Williams, general director of the Nichirensoshu Sōkagakkai Academy (NSA), a member organization of Soka Gakkai, and other officials are with the group. The U.S. affiliate is headquartered at Santa Monica, Calif.

The visitors are scheduled to leave Tokyo Friday.

## A.F. Soccer Record

AIR FORCE ACADEMY, Colo. (Special) — Air Force soccer set a team record during the 1975 season when it won nine straight games, one above the old record for most victories in a row.

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## Charger Duo Without Pacts

SAN DIEGO (AP) — The strained defenses of the San Diego Chargers appeared further strained by word that the two starting safeties of the winless National Football League team are playing without signed contracts.

The two are Sam Williams and Chris Fletcher, the team's defensive captain. Unless they sign before May 1, they become free agents.

Fletcher says it's been difficult for him to concentrate on assignments on the field because of his contract problems.

"Right now, they're hassling with my mind and my mind's hassle is with the Charger management," Fletcher said in an interview.

"In addition to losing, this general discontent is really hard to deal with. It's hard not to be apathetic. You can't rebuild unless you pay the individuals making the biggest contributions."

members by saying  
home visit program is  
show case. But, a  
Chochongnyon member who  
*Korea Herald, Feb. 1, 1976*

### 3-Year Term Demanded for Ex-Chief Monk

The Seoul District  
Prosecutor's Office has  
demanded three years in jail  
for Son Gyong-san, a former  
leading monk of the Chogye-  
jong Buddhist sect, charged  
with embezzlement.

The monk is accused of  
having sold 28,000 pyong  
(92,400 square meters) of  
temple-owned land at 600 won  
a pyong last June without the  
approval of the abbot of the  
Buddhist sect.

Prison terms ranging from  
18 months to two years were  
also asked for three other  
monks, indicted for con-  
spiracy in the illegal sales of  
the land.

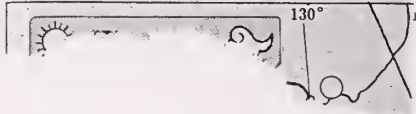
Prosecutor Hwang Sang-gu  
demanded two years' im-  
prisonment each for Kim Hi-  
hyon and Chang Duk-o and 18  
months for Kim Yong-suk.

The prosecutor stated that  
the monks should be punished  
severely because they do not  
show any sign of repentance  
for their crimes.

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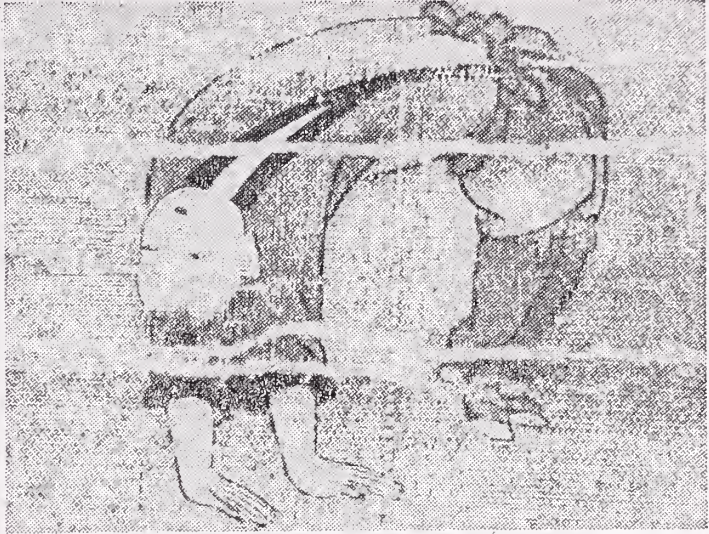


RAS Lecture by Carl Strom

*Korea Times*  
Jan. 14, 1976

# Buddhist Art Reflects Life of Yi Dynasty

By Ryu Yung-kyun



An acrobat doing his stunt is depicted in a detail of the Buddhist painting visualizing the concept of Hell.

Some Buddhist paintings, among the many varieties in Korea, explicitly depict the everyday life of people — customs, clothing and life patterns as a whole. Shown at a recent RAS (Royal Asiatic Society) lecture by Carl Strom, 28, who is now working on his M.A. in Korean Buddhist painting at the University of Hawaii, were such paintings of one kind called "Kamno taenghwa" or "Sweet Dew Painting."

Though they were simply painted for religious reasons, they show much wider and richer facets of Yi dynasty people's life than the genre paintings of such famous artists as Kim Hong-do and Shin Yun-bok of the 17th and 18th centuries, Carl Strom said.

The name Kamno taenghwa derives from Buddha's preaching, which itself is known as "Kamno," or "sweet dew"; in Korean the word taenghwa simply means "painting," he explained. The Sweet Dew Painting is quite large, usually about six by eight feet. It is hung in the main hall of a temple, and is used as a backdrop when funeral and memorial services are performed by the monks.

Carl Strom took picture of a Sweet Dew Painting in a temple near Sangju, Kyongsang-pukto part by part — each about one by two inches — to show the details of the picture as slides.

Usually seen in this kind of paintings are dozens of scenes of people suffering, being punished, sinning, and dying in hell, as well as scenes of various demons. This Sweet Dew Painting also shows the Seven Star Spirits, Kwan-un (the so-called Goddess of Mercy), and various bodhisattvas.

Most of the best Sweet Dew Paintings are 200-300 years

old, and so of course the sinners and sufferers who are portrayed in the painting are all dressed in Yi dynasty Korean clothes, and shown in terms of Yi dynasty life, according to Strom's illustrations. And this constitutes the unique value of the Kamno taenghwa, he said.

Particularly interesting might be such typical scenes of Yi dynasty common people's life as students studying, people making offerings, shamans dancing, acrobats and tight-rope walkers, soldiers battling, peddlers on mountain paths, masked dancers and fortune tellers with their clients.

Unlike genre paintings done by famous painters of the Yi dynasty, these Sweet Dew Paintings were presumably done by unknown monk-painters.

Yet these Buddhist paintings yield a much stronger sense and taste of typical Yi dynasty common life, he said.

Some scenes show by Strom

are even humorous; two palanquins clashing together on a wide-open street, which the lecturer interpreted as a "Yi dynasty traffic accident," hunger-stricken devils with bowls begging for food and scenes of all different kinds of death.

These death scenes could be quite novel and unusual probably to those who did not know that there were so many various patterns of death.

Sweet Dew Paintings were and still are in some temples, used as backgrounds while monks chanted a sutra called "Hoesim-gok," which literally means "a music changing mind." These paintings, therefore, aimed at awakening sinners to their sins, arousing feelings of remorse and bringing about repentance. The paintings were thus painted to comply with the contents of this sutra "Hoesim-gok," Strom assumed.

The Sweet Dew Paintings that can still be seen today in Korea's temples are not very old — the oldest are not much more than 300 years old — especially when they are compared to those remaining in Japan.

But they are generally of high quality, and there are still a great many of them, despite the loss of thousands to thievery and modernization, Strom said.

Strom, an ex-Peace Corps volunteer who worked in Korea during 1970-72, returned to Korea in 1974 with a scholarship from the East-West Center.

He bought a jeep and traveled throughout Korea for the past 15 months to visit a total of 600 temples and take 20,000 photographs, he said.

## TELEVISION PROGRAMS

Jan. 14, Wednesday

AFKN-TV (Ch. 2)

- New Price Is Right
- Electric Company
- Mike Douglas Show
- Fisherman
- Hawaii Five-O
- The Americans
- Mission Impossible
- Wednesday Night Movie

TBC-TV (Ch. 7)

- News
- Chase
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- nph of the Man
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- ed Room
- Is Merry
- Love of the King
- Report

10:35—"Kojak"

KBS-TV (Ch. 9)

- PM
- 7:00—Today's News
- 7:30—"Father and Daughter"
- 8:00—Human Victory
- 8:20—"Wood Pigeon"
- 8:40—"The Waltons"
- 9:30—"Away From Home"
- 10:00—KBS News Roundup
- 10:45—Visiting Foreign Embassies in Seoul

MBC-TV (Ch. 11)

- 6:40—MBC News Roundup
- 7:00—Wife and Husband
- 7:20—Merry Game
- 8:00—For the Better Living
- 8:30—"Homecoming"
- 9:00—"Bride's Diary"
- 9:35—"Attachment"
- 10:00—MBC News Desk
- 10:35—Wednesday Sports

... of foreign play-  
... from "The Wedding  
... by O Yong-jin at the National Theater

Korea Herald Photo  
Sunday night. The proceeds from the per-  
formances will be used to help needy stu-  
dents.

cause amateurism in drama means dedication and faithfulness to the play free from any other considerations that are inevitably bound to arise in the professional and commercial theater.

Christ International was founded in 1951. The movement now has a full-time staff of more than 4,000 ministers in the universities and communities of 63 nations of the world.

## Buddhists Perform Music-Dance in Leap Year

The following is the second of two articles on Buddhist music performed in a leap year. The writer is a researcher in Korean music and dance. — Ed.

By Alan C. Heyman

Jit-sori is invariably sung by a chorus, the leader of which directs by means of his lips and fingers, while hut-sori varies between one and four singers. The jit-sori is considered by the monks to be more majestic in effect than the hut-sori.

One example of a jit-sori pom-p'ae is that which is sung during the second part of the Yong-San-Jae ceremony, known as the Kwae-Bul-I-Un. The Kwae-Bul is a huge and strikingly impressive multi-colored painting of the Buddha and his disciples done on a canvass scroll, and is regarded as a highly sacred object in the Buddhist service. It is mounted on two wooden poles topped with pine branches that sometimes project to a height of some 25 feet or more; in width, it spans approximately 10 feet or a little less. Prior to its mounting, the Kwae-Bul is kept inside the temple building. As it is carried out from the building, the jit-sori pom-p'ae known as Kuh-

Ryong-San ("The Vulture Peak") is sung, a translation of which follows:

"I devote myself entirely to all the Buddhas and Bodhisattvas assembled on the Grdhrakuta (Vulture Spirit Peak)."

Grdhrakuta is a mountain northeast of Rajagraha, capital of Magadha in middle India, said to be shaped like a vulture's head and to be famous for its vultures and caverns inhabited by ascetics, where Pisuna (Mara), in the shape of a vulture, hindered the meditations of Ananda. It has numerous other names.

Together with the singing of Kuh-Ryong-San, the Kwae-Bul is carried around the temple courtyard several times before it is finally hoisted onto the tall wooden poles where it remains for the rest of the ceremony. At the base of the Kwae-Bul is a large table decorated with huge candles, incense burners, and piles of fruits and multi-colored rice cakes, artistically arranged in mosaic patterns that are truly a feast for the eye.

The ceremony continues with a solo rendition of the hut-sori pom-p'ae known as Hap-Ch'ang-Gye ("The Gatha of Folding the Hands in Prayer," a translation of which

follows:

"My salutation  
is as a flower;

My body  
as a vessel for an offering;  
My mind,  
fixed on truth and etern-  
ity,  
Praises the incense smoke  
as it gathers."

A Gatha is a song, a metrical narrative or hymn, with moral purport, described as generally composed of 32 characters and called Ko-Gi-Song, a detached stanza, as distinguished from Geya, or Chung-Song in Korean, meaning "double song," which repeats the ideas of preceding prose passages.

Another hut-sori Gatha that is sung in not only the Yong-San-Jae but in the other ceremonies as well is Toh-Ryang-Gye ("The Gatha of Bodhimandala"). It is used to accompany the ritual dance known as Chak-Pop ("making the Dharma"), but more commonly referred to as Nabi-Ch'um ("Butterfly Dance"):

"The Bodhimandala is pure  
and clean

with no defilement.

Triratna (the three precious  
ones: Buddha, Dharma, Sang-  
ha)

and Devas descend to this  
place.

Now I recite the wonderful  
true words.

May You protect me with  
Your great Mercy!"

The Bodhimandala is a place  
for teaching, learning, or prac-  
tising religion.

Upon the completion of the  
Toh-Ryang-Gye, two—or some-  
times four—monks perform  
the "Cymbal Dance" to the  
accompaniment of the pom-  
p'ae entitled Ch'on-Su ("The  
Dharam of the Great Compas-  
sionate One"). Following is a  
translation of the Sanskrit  
text:

"Adoration to the Triple  
Treasure!

Adoration to Avalokitesvara  
the Bodhisattva-Mahasattva  
who is the Great Compas-  
sionate One!

Om, to the one who per-  
forms a leap beyond all  
fears!

Having adored him, may I  
enter into the heart of the  
Blue-Necked One known  
as the noble adorable A-  
valokitesvara!

It means the completion of  
all meaning; it is pure; it is  
that which makes all be-  
ings victorious and cleans  
the path of existence.

Thus:

Om, the seer, the world-  
transcending one!

O Hari the Mahabodhisattva!  
All, all!

Defilement, defilement!  
The earth, the earth!

It is the heart.

Do, do the work!

Hold fast, hold fast!

O great Victor!

Hold on, hold on!

I hold on.

To Indra the creator!  
Move move my defilement-  
free seal!

Come, come!

Hear, hear!

A joy springs up in me!  
Speak, speak! Directing!  
Hulu, hulu, mala, hulu, hu-  
lu, brle!

Sara, sara! siri, siri! soro,  
soro!

Be awakened, be awakened!  
Have awakened, have awak-  
ened!

O Merciful One, Blue-Neck-  
ed One!

Of daring ones, to the joy-  
ous, hail!

To the successful one, hail!

To the great successful one,  
hail!

To the one who has attained  
mastery in the discipline,  
hail!

(Continued on Page 6)

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1961 (2001) per cent, respectively) in total transportation.

## Buddhists Perform Music-Dance

(Continued From Page 4)

To the Blue-Necked One, hail!

To the Boar-Faced One, hail!

To the one with a lion's head and face, hail!

To the one who holds a weapon in his hand, hail!

To the one who holds a wheel in his hand, hail!

To the one who holds a lotus in his hand, hail!

To the Blue-Necked Far-Causing One, hail!

To the Beneficent One referred to in this Dharani beginning with Namah, hail!

Adoration to the Triple Treasure!

Adoration to Avalokitesvara:

May these (prayers) be successful!

To this magical formula, hail!

Dharani are magical formulas, mystic forms of prayer, or spells of Tantric order, often in Sanskrit. They were found in China as early as the 3rd century A.D. and formed a portion of the Dharanipitaka.

Bodhisattva-Mahasattva is a great Bodhisattva. Mahasattva is the perfected Bodhisattva, greater than any other being except a Buddha. The word Namah in Pali (Namas in Sanskrit) means "taking refuge in," "to submit oneself to." It is an expression of submission to command. Avalokitesvara (Kuan-Yin in Chinese) is the regarnder or observer of the world's sounds, or cries, the so-called Goddess of Mercy. Om is a word of solemn affirmation and respectful assent (sometimes translated by "yes," "verily," "so be it," and in this sense it may be compared with "Amen"). The "Triple Treasure" referred to in the text are the "Three Precious Ones." Buddha, Dharma and Sangha.

The pom-p'ae repertory also includes short solo phrases called ka-yong or hodol-p'un which are sung as preludes or interludes, normally in jit-sori. They may be said to serve two functions: lengthening the song and providing a rest for the chorus. Three hodol-p'un now remain, one of which, Porye ("Universal

Worship"), is sung as an interlude in jit-sori:

"I universally worship the peerless honored one, that is, the Buddha, in the 10 directions.

I universally worship the honored one free from desire and passions, that is, the Dharma, in the 10 directions.

I universally worship the honored one above all living beings, that is, the Sangha, in the 10 directions.

The 10 directions of space are the eight points of the compass, the na'oir and the zenith.

A final type of Buddhist song is Hwa-Ch'ong, which has easily comprehensible texts in Korean and derives musically from Seoul regional folk song, according to some sources. It is sung either during or, more usually, after the ceremony, if requested by the person holding the ceremony, upon whom the texts call blessing. The texts, which are largely didactic in content, are said to be derived from the Shilla Hyangchan (Korean vernacular song) tradition, which was revived

in the Chang-Ga (long song), a folk song genre of the Koryo period, and later found a new form in the epic of the Yi Dynasty, which was sung widely both by the aristocracy and the populace alike for the enlightenment and conversion of the heathen to Buddhism.

Although Buddhism is believed to have entered Korea in about 371 A.D. from north China, various sources list the emergence of pom-p'ae here to be as late as 645 A.D. It is also recorded that a monk of the Shilla kingdom, the Zen master Chin'gam Kuk-sa, entered T'ang Dynasty China in 804 as an official emissary and on his return in 830 instructed numerous monks in pom-p'ae. The pom-p'ae later played a highly important role in influencing the secular music of Korea, both that of the court and the folk. In this respect, it is very much analogous to its Japanese counterpart, the pom-hai. Along with the ka'ok (long lyric poem) and p'an-sori (dramatic-narrative-epic), pom-p'ae is truly one of the great vocal traditions of Korea.

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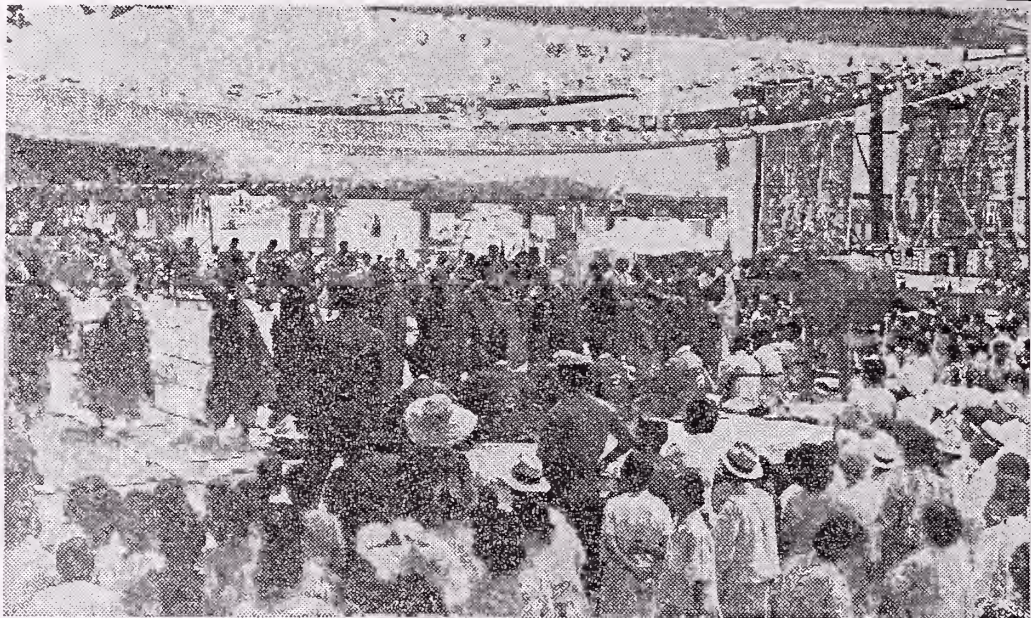
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TIDES OF HUNTING & DIVING



Korea Times Photo

Monks of the Korea Buddhist Taego-jong Order chant walking round in a circle during a rally for national security at Tuksom riverside resort in eastern Seoul yesterday. Some 5,000 clergymen and believers attended the day-long congregation to pledge anti-Communist struggle.

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## Buddhist Songs to Go Pop To Pace With Times

Religions are in some cases trying to get out of its gothic and antique shape in an attempt to be modernized and harmonize with the rapidly developing world.

Korean Buddhism is no exception, and the Buddhist leaders have decided to let the Buddhist songs go pop, it was learned yesterday at the Korean Buddhist Songs Research Institute.

The institute is known to have been working on the project of modernizing the Buddhist songs and charms since 1967 and has so far collected about 100 songs from 70 temples throughout the country.

The institute then has commissioned pop song composers like Lee Bong-jo, Paek Yong-ho, Shin Jung-hyon, Song Chang-sik and Hong Min to add modernized melodies which can help the

young people find some degree of affinity with the ancient Buddhist charms and songs that have been orally delivered to the present, the director of the institute Lee Hye-song said.

Monk Lee said that the Buddhist songs used to be sung popularly among the common people and he wanted to let it be sung again among the youth, as it was in Silla and Koryo days.

Similar attempts of modernizing religion to win young believers have been in the Christian religious communities in recent years. In 1973, a guitar-accompanied special mass for the youth was given in the underground church of Myong-dong cathedral, where they discussed the desired image of Jesus Christ. Mass is said there every Sunday, at 4 p.m., for the young people.

## Buddhists Vow To Fight Reds

Some 5,000 followers of the Korea Buddhist Taego-jong Order resolved to do their utmost for national security in a seven-hour rally at Tuksom riverside resort by the Han River in eastern Seoul yesterday.

The Buddhists of the second biggest sect in Korea adopted a three-point resolution in which they pledged to fight on the front line against Communists at the rally, which started at 10 a.m. and continued till 5 p.m.

The participants, including 500 chief priests and leaders of Taego-jong temples in the capital and Kyonggi-do area, adopted messages to Presidents Park Chung-hee and Gerald Ford.

The Buddhist congregation also featured ritual music and dance performed by 200 monks led by monks Park Song-am and Lee Man-bong, Human Treasures No. 50. At the end of the rally, the participants released fish into the river as part of their ritual process.

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# American Boy Seeks 'Cultivated Road'

By Kim Kyong-hae

SONGKWANG TEMPLE, Suncheon, Cholla Namdo — A 16-year-old American boy who came to Korea to be an American Buddhist monk has now learned to endure the hard discipline of this temple, developing great spiritual stoicism after his first nine months here.

He is now following the "cultivated road" to save the dehumanized and materialized Americans by practicing a system of meditation which permits only four hours sleep a day.

"Who can walk the cultivated road?"

"Any person can walk it."

"Then where does the road begin?"

"The road begins where you pull the first weed." He explained that "weed" means polluted mind.

Kim Testman Kvenild (Buddhist name: Hyonjo) explained that wisdom and patience are prerequisites to attain the cultivated road.

Hyonjo Sunim (monk) came to Korea last March. He said he even sold his car and each day worked in his father's store for a month to purchase his one-way airplane ticket to Korea.

The opening ceremony of Sambo Temple, founded by Lee Han-sang in Carmell Valley, Calif., was occasion for Kim Testman Kvenild's desire to be a Buddhist monk.

At the opening ceremony, Kusan Sunim, director of Songkwang Temple, attended and met this youngster who was eager to find himself. Kvenild's first question to Kusan Sunim was "What is the mind?" The monk did not give him an answer but rather questioned the boy for about two hours.

Kvenild reminisced: "The great Korean monk asked me if upon his return to Korea I would follow him and be his student. I gladly said yes. I felt he would teach me what I wanted to learn. I felt he had such knowledge of the self and attained self realization."

Kvenild learns from Hyonam Sunim the Buddhist principles. Hyonam said the American monk first seemed to be very individualistic. But he has a "continental disposition" and has showed the highest standard of endurance, said Hyonam, adding that his knees were bruised because he had to kneel on stiff board for more than 16 hours a day.



Korea Herald Photo

**BUDDHIST ASPIRANT** — Kim Testman Kvenild (right, standing) poses for camera with Kusan Sunim (monk), director of the Songkwang Temple in Suncheon, Cholla Namdo. The 16-year-old American boy came to Korea last March to become a Buddhist monk and learn way of self-realization.

Hyonam said the American monk could not be an exception in the hard road toward self realization. "Kvenild himself never wanted to be treated exceptionally. His meals were the same as those of the Korean monks. He never complained, even though the only two side dishes were composed of vegetables," said Hyonam.

"Color and not color, sound and not sound, gravity and not gravity, no sense of bulk and no density." This is the dialogue Kvenild presented to reveal the complicated principles of Buddhism.

"The measurings of clocks and calendar obtain no weights and measures. Age is sensed by the gathering of experiences. Morality is sharing fulfillment and loving," said Kvenild watching the flies flying to and fro in the room.

His comment that "the concept of time and space is not the same at all." He contended that time is rather a flow and continuum.

He said he feels the wonder of life when he watches the rainbow spanning the valley through mists.

Last summer it rained heavily in the Cholla Provinces. Hyonam and Hyonjo enjoyed a round of walks at night around the mountain surrounding the temple. Suddenly the water in the stream rose. "Hyonjo all of a sudden asked me the reason why water flows downward. I was puzzled at what to say. After a little pause and embarrassment I could barely say that it is because Hyonjo's mind is flowing," said Hyonam Sunim of an episode during his association with Kvenild.

Last autumn Hyonjo took care of his vegetable garden in the temple which he planted with American seed. All the monks in this temple enjoyed sweet, fresh American — albeit Korean grown — cantaloup.

Kvenild graduated from Carmell High School in two

and half years. Four years are usually required to get full academic credits in high school but this boy finished in two and half years. Moreover, he maintained a straight A average in all of his courses.

He has recently given much attention to learning Chinese characters. He said Chinese is very difficult because it is a hieroglyphic. I am confident that I will be able to learn more than 20 characters a day from my Korean colleagues," said Hyonjo.

He said that when he entered high school, he made his first attempts to achieve self realization. Each day he would make pottery and after school run cross country.

"I heard from my father the story of an earnest pottery maker. To make a pottery a big furnace to fire the raw porcelain is needed. When the temperature inside the furnace reaches more than 1,200 degrees centigrade, the pottery maker must control the temperature with special care because the control of the temperature decides the quality of the porcelain," said Kvenild.

After a little pause Kvenild continued to say that the pottery maker finds himself assimilated into the fire itself, and finally loses the aesthetic distance between the fire in the furnace and self. "The pottery makers plunged into the high temperature furnace and he himself becomes one with the pottery," said Kvenild.

He seemed to have chosen the story intentionally to illustrate a central Buddhist truth. It seemed the American boy had plunged himself into the furnace containing Buddhism instead of porcelain.

Kvenild remembered his high school days. "My friend in my high school said I was premature. Yoga was my main interest then. I went on a Yoga retreat in the Santa Cruz Mountains for three days. Upon coming home after the retreat my mother was pleased to see her 13-year-old son shining with a contented heart so full of love."

"At three a.m. I get up to the sound of wood instruments and bells. From 3:30 a.m. until 4 a.m., I chant in the main temple. Then I go to one small room for individual meditation. At six I eat my breakfast." Kvenild explained his morning schedule.

He says he studies the Korean language as hard as he

(Continued on Page 7)



# American Boy

(Continued From Page 3)

can. Kusan Sunim told him after his realization of self the American monk will go back to the United States and show all people how to become happy people and show true seekers of truth the best way to find their mind.

Kusan Sunim himself shaved Kvenild's head and presented him with a Buddhist robe. Kusan Sunim stressed that it would be a fitting fruit of Korean Buddhism if Hyonjo were to be a spiritual pillar to wandering youngsters there.

Kusan Sunim praised the speed of Hyonjo's adaptation to Korean customs and way of living. "Kvenild's previous existence, I believe, was Korean in consideration of most of his attitudes and way of thinking. I am sure that he will be a spiritual leader in the United States within some 20 years," said Kusan Sunim.

Kvenild's teacher Hyonam also praised Hyonjo's strong will-power to realize anything once he had made up his mind.

Kvenild went into a three-month-long Buddhism retreat this December. The retreat that all monks in this temple should follow twice a year does not allow the slightest outing from the temple, except to go to the closet. For three months monks are not allowed to meet outside people and devote themselves solely to the reali-

zation of self.

"This retreat is really difficult even for monks who have experienced long years of meditation. But Hyonjo volunteered to participate in the retreat. During the retreat he must act exactly as the other Korean monks do," said Hyonam.

Asked if he has had any chance to measure his intelligence quotient, the American monk only smiled and pointed to flies without any word. He may mean that he is no better than the flies in terms of intelligence or perhaps, that the question itself is not relevant to the experience which it seeks to probe.

He said that the time to which he most looked forward was after dinner when he plays the big drum and bell that is in front of temple.

Kvenild said he had long wanted to have an insight into true spiritual awakening. During his childhood he had experiences and insight that now have a deeper meaning.

"To greet the smiling Buddha in all of us is the central pursuit of all monks," said Kvenild, with full awareness of its connotations.

Here Hyonjo enjoys Korean tea whose ingredients are extracted from plants in the mountains near the temple. He said he forgets the hard discipline while sipping Korean tea. Peanuts also serve the same purpose, smiled Hyonjo.

Muffett

# KOREA JOURNAL

*In this issue:* Sijo Literature  
Student-Youth Movement



Volume 4

Number 4

April 1964

A Korean Proverb Says

'Words Without Legs Travel 1,000 Ri'



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**ABOUT THE COVER:**

Korean students mingle with their foreign counterparts at a construction site in Kyongju, North Kyongsang Province. Collegians from many countries participated in a series of work camp programs during the 1963 summer vacation. Students from the United States, Great Britain, Free China, Japan, the Philippines and Canada were represented.

# Origin of Sijo Literature

by Lee Eun-sang

*The writer is the most popular living sijo writer. Having published books on sijo and classic Korean literature, he contributes modern sijo to dailies and magazines of Korea.*

### The Koreans and Their Verse

The Korean people boast one of the oldest histories and cultures in the Orient. As the Chinese and Indian peoples have songs and poems dating from ancient times, so have the Koreans. Today, however, only a few crumbs from the table of historical writings concerning the ancient poetry of Korea remain.

"In January every year the people of **Puyo** held a big rally to worship heaven; this was a gala occasion for singing and dancing which went on for days. This festival was called the **Majigoot** (meaning 'festival of welcome to god')."

"In **Ye** the people danced and sang in October each year in exaltation of heaven. This occasion was called **Hanbakchoom** (meaning 'dance in praise of heaven')."

"Following the spring sowing in May and the harvest in October people of **Mahan** made offerings to god and then enjoyed dancing and singing day and night."

"The **Pyunhanese** also danced and sang, particularly to the accompaniment of instruments."

The above are descriptions of ancient Korean life taken from **Weishu**, one of the oldest historical books in China, and **Puyo**, **Mahan**, **Ye** and **Pyunhan** are names of tribal states on the Korean peninsula long before the Christian era.

Unfortunately, ancient Korean history as recorded by Koreans themselves disappeared long ago and all that remains now is found in the above-mentioned Chinese historical work only. As such, **Weishu** is the only remaining historical record of ancient Korean life. It proves the fact that the Korean people had verse in the early days of their history, despite the indirect nature of the introduction of Korea in this work. Anyway, what this Chinese book describes concerning ancient Korean life in

terms of singing and dancing implies, perhaps, songs or dances that go little beyond primitive religious rites as found in the history of any nation. So further discussion of this matter is unnecessary here.

Before the Christian era the Korean people developed lyric poems for individual enjoyment, not to mention shaman songs and dances for public performance. For example, **Samkooksaki**, one of the two oldest historical books in Korea, tells of the composition, in 17 B.C., of "The Song of Yellow Bird" by Koguryo King Yuri. Also the Silla people enjoyed many songs, including the "Tussori" (a song of the country or region), and late in that period the "hyangka" (having the same meaning as "Tussori") was the dominant verse form representing the poetic activities of that prosperous kingdom.

### Origin and Form of the Sijo

With such a long poetic tradition as a backdrop the Korean people, at the end of the 13th century, developed a new form of poetry called the **sijo**, a form of metrical verse. Of course, it was not called "sijo" at the time of its early development and due to the lack of reliable records its real origin is not known. In other words, no historical record is available now as to how and when the first **sijo** was composed and by whom.

Naturally, among students of ancient Korean literature opinions of the **sijo** are almost as diverse as the number of scholars. This writer is of the opinion that the form of the **sijo** was something that developed spontaneously on the basis of the words of old Korean songs, Silla's traditional "hyangka" and Koryo's popular songs, which, so as to be sung to the accompaniment of differing music of the time, had to be lengthened at one time and shortened at another. It is also my opinion that this explanation of **sijo's** origin is not unreasonable, for in the form of the "hyangka" and of Koryo verse elements

similar to the form of the *sijo* are frequently found. Not only that, but it must also be remembered here that a general rule in the development of any literary genre is its natural conception in the traditions of the people who developed that genre.

It is also a fact that the form of the *sijo* developed on the basis of the Korean language. An analysis of about 2,000 old *sijo* pieces still extant reveals the following general style in terms of syllabic meter:

Standard or Basic Style				
First Verse	3	4	4	4
Second Verse	3	4	4	4
Last Verse	3	5	4	3
Range of Variation Permissible				
First Verse	2-5	3-6	2-5	3-6
Second Verse	1-5	3-6	2-5	3-6
Last Verse	3	5-8	4-5	3-4

It must be noted here that the basic meter of the *sijo* consists of four syllables, or of four words because in the Korean language one word has one syllable only. Thus its basic form is 4-4. Korean is much different from both English and Chinese and gives no importance to stress in sound. It rather places emphasis on the length of sound. Therefore, Korean verse, generally, has no rhyme but is ruled by the number of syllables, thereby permitting a certain degree of flexibility in syllabic count, although in the case of the *sijo* the 4-4 syllabic grouping forms the basic and standard meter. The theoretical recognition of a certain degree of elasticity as to the number of syllables in a syllabic grouping comes from the fact that in music the time element in one minim equals that of two crotchets, of four quavers and of eight semiquavers. In other words, within the time required to recite the standard meter of four syllables the recitation of five or six syllables at a quicker tempo is possible.

A *sijo* is basically a stanza of three verses—first, second and last—and each verse consists of four syllabic groupings. The standard and variable forms of the grouping are shown above. However, it must be noted that the first grouping in the last verse is an unchangeable three syllables, thus marking the unique form of the *sijo*. A *sijo* is usually written down in three or six lines. However, according to contents and meaning, it can also be written somewhat freely with respect to the arrangement of lines, even though its basic form of three verses and 12 syllabic groupings must always be preserved.

### The Koryo Sijo

Although the *sijo*, the unique metrical verse of the Korean people in their own language, first developed toward the end of the 13th century when the Koryo dynasty was in its decline, it was much later that the *sijo* was first committed to writing, due to the fact that during that period the Korean alphabet was not yet a reality. It was in 1446 that King Sejong, the fourth monarch of the Yi dynasty, promulgated *Hangeul*, the present Korean alphabet.

This king invented the letters needed to express the Korean language. Accordingly, the Koryo *sijo* was handed down orally for a considerable period of time to be first recorded about the middle of the 15th century. As a result, the works of many Koryo poets were lost with the passing of time and those that now remain are a portion, probably a very small portion, of their sum. Not only that, it is also very doubtful if those now extant have their original words and forms. However, we cannot but resort to the classic Korean verses which remain till today when we study the Koryo *sijo*, whether or not it has preserved its original form.

The oldest *sijo* of the Koryo period preserved in historical literature is that of Woo Tak (1262-1342). However, Woo's contemporary poet, Yi Jo-nyun (1269-1343), bequeathed better works. The following is a translation of one of his works by Richard Rutt.

*Pallid moon and pear blossom,  
midnight and the milky way—  
Even the cuckoo  
tells my heart the news of Spring.  
This feeling is like a sickness:  
it prevents me from sleeping.*

This piece is now considered one of the best of Koryo verse. Today we have the work of such Koryo poets as Sung Yu-wan, Choi Yung, Yi Saek, Won Chun-suk, Suh Kyun, Chung Mong-joo and his mother, Yi Jon-o, and Kil Jae. All these persons were either high government officials or noted scholars of their times. Considering their social status and scholarly achievements, we can easily conclude that the *sijo* was first composed by, and quite popular among, the upper class of the Koryo dynasty because, according to historical writings, such scholars and officials are among those who developed the *sijo*.

### The Early Yi Dynasty Sijo

As already mentioned, the *sijo* was the verse of the Korean language from the very beginning. However its flowering had to await the invention of the Korean alphabet in the early Yi dynasty era, although the first *sijo* verse was composed during the latter days of the preceding Koryo dynasty. Notwithstanding all this, a survey of early Yi era *sijo* poets indicates that they were mostly from the upper class, bureaucrats and scholars, just as the composers of Koryo *sijo* verse were from the same class, thus indicating that the *sijo*, in its early stages of development, was the literary hobby of the privileged class. For example, six of the important poets of the early Yi period were either prime ministers or famous scholars. For instance, Maeng Sa-sung and Hwang Hi were both prime ministers and Sung Sam-moon was a great scholar. Naturally, their *sijo* are closely related to their public life, being expressions of their mind concerning various state affairs of their time. Sung Sam-moon sang

the following **sijo** just before his inhumane execution in 1456 because he stood in the way of a greedy prince's path to the throne. The English translation is by Richard Rutt.

*When this frame is dead and gone  
what will then become of me?  
On the peak of Bongnae San  
I shall become a spreading pine.  
When white snow fills heaven and earth  
I shall still stand lone and green.*

It was more than a century after the founding of Yi Korea in 1392, however, that the **sijo** achieved its first flowering both in the number of verses and in their standard. Chung Chul (1536-1593) was the great **sijo** poet of the period, although such famous Confucian scholars as Yi Hwang (1501-1570) and Yi I (1536-1584) also composed good poems. Chung left 77 **sijo** pieces besides his famous long verses.

*Cut out my heart and make it a moon  
like that in the sky tonight,  
Hang it, then, high and far,  
in the ninety thousand league heaven.  
Go, my moon,  
shine on the place where my dear lord lies!*

This is one of Chung's songs in honor of the king, and he bequeathed many verses he composed while unhappy in his political life. One year before his death, in 1593, Korea suffered one of the great tragedies of her history; a Japanese invasion that devastated the entire country for seven long years. Again, in 1636, only 37 years after the withdrawal of the Japanese forces, another invasion devastated the land this time from northern Ch'ing China. Naturally, these two wars exerted a profound influence on **sijo** poetry.

Yi Soon-shin (1545-1598), Yi Hang-bok (1556-1618), Shin Heum (1566-1628) and Bak In-no (1561-1642) composed patriotic **sijo** poems during the war with Japan, while Kim Sang-hun (1570-1652), King Hyojong (1619-1659) and Yi Jung-hwan (1633-1673) wrote verses on the war against Manchuria. Of these, Yi Soon-shin, the most famous admiral in Korea's history who invented the world's first iron-clad warship that alone turned the tide in the war against Japan by destroying the invading Japanese fleet off the southern coast, west of Pusan, wrote the following song, which is one of the favorite **sijo** songs of the Korean people today because it is probably the best in the genre of martial poetry of the time. The English version, once again, is by Richard Rutt.

*By moonlight I sit all alone  
in the tower on Han San Isle.  
My sword is on my thigh,  
I am beside myself with care;*

*From somewhere a shrill piping sound  
thrills and pierces my bowels.*

But, however good the verses he wrote, Admiral Yi was, by profession, a naval officer and **sijo** were but the product of a literary hobby.

The most important poet of the period prior to and following the wars was Yoon Sun-do (1587-1671). Unlike Chung Chul, who mainly wrote political and moral **sijo**, Yoon bequeathed the **sijo** of nature and humanism. His works include 75 **sijo** pomes.

*With a wine cup in one hand,  
I sit alone, gazing at the distant hills.  
My beloved appears!  
More joyful could I be?  
Even though she neither speaks nor smiles,  
this is perfect joy.*

The above is an English translation of one of Yoon's works. It probably best represents his love for both nature and man. Following him in the early Yi dynasty **sijo** tradition were such scholar-politicians as Song Si-yul (1607-1689) and Nam Koo-man (9621-1711).

### Late Yi Dynasty Sijo

Korea in the 18th century witnessed an historic phase in the development of her unique poetry, the **sijo**, that is, the edition of two **sijo** anthologies, the first such in the nearly four centuries of this poetic form. They are **Chungkoo-Yungun**, compiled in 1727 by Kim Chun-taek, and **Haedong-Kayo**, edited in 1763 by Kim Jang-soo. ("Chungkoo" and "Haedong" both mean "Korea" and "Yungun" and "Kayo" mean "song" or "verse.") The two now form the most important reference material for the study of Korea's **sijo**, although the works of some great poets come down to us in their original form. These anthologies are of particular significance in that they contain the works not only of their own period but also of preceding generations.

The **Chungkoo-Yungun** contains a total of 1,015 works while the **Haedong-Kayo** contains 883 **sijo** poems in all, including the works of the compiler himself, Kim Jang-soo, numbering 117. According to these books, the **sijo** of the 18th century was something no longer monopolized by the privileged class. It gradually became popular among the commoners as time went by, showing a big difference from the situation in the late Koryo and early Yi eras. In other words, during the three centuries following the initial development of the **sijo** in the declining years of the Koryo dynasty, only persons of the upper class such as high government officials and noted scholars could compose this metrical verse, as mentioned earlier, but this tradition broke down with the passing of time and in the 18th century it had become a fact that the commoner also enjoyed the **sijo**. The very compilers

*(Continued on Page 11)*

# Nature of Classic Sijo

by Richard Rutt

*An Anglican missionary, who has spent many years in Korean rural communities, is now the rector of St. Bede's House in Seoul. He has translated many Sijo works in the Korea Times and the translated sijo in this article is by this author.*

## Similarities & Dissimilarities

Westerners have been reading translation of Chinese and Japanese poems for nearly a century now, and many poets writing in Western languages have consciously adopted imitations of Oriental poetic styles. They have not always succeeded in understanding the genius of the Oriental form, but that need surprise us. Ezra Pound, for instance, imitating Japanese **haiku**, produced interesting English poems which had little more relation to the **haiku** than their impressionism and their brevity. This is the odder in that so much has been written about Japanese poetry in English that it is possible to get an accurate idea of the forms of **haiku** without previously learning much about the Japanese language itself.

With Chinese poetry, on the other hand, the case is different. It has been whimsically said that English translators have created an "Oriental style" of writing English in their translation of Chinese poetry, and such men as Arthur Waley have exercised a profound effect on the development of modern English poetic diction. Yet until the publication two years ago of James Liu's "The Art of Chinese Poetry" there was no attempt in English to provide any proper literary criticism of the technique of Chinese poetry, and there is still room for a great deal of work on this subject.

The position with regard to Korean poetry abroad is even more disheartening. There is no long tradition of Korean studies in Europe and America that could have provided us with the translations that are indispensable if Korean literature is to become

known in the West. Even now that many Koreans are becoming expert in the use of the English language the situation does not improve very quickly, for the translation of poetry is a most elusive art. It is probably easier for most people to write good poetry in a foreign language than it is for them to translate their native poems into the same foreign language.

Yet Korean poetry has qualities that are distinctively its own, and at least one form of verse deserves the attention of Western literatures: the **sijo**.

In style and mood Korean poetry has obvious affinities with the poetries of China and Japan. They all spring from the same cultural roots. They are easily described as impressionistic and lyrical, and do not usually concern themselves with working out the logical implications of a situation or with telling a tale. They are satisfied with the evocation of a mood or the recording of an emotion. They can be humorous and in such cases may follow a logical plan to develop the joke; they can be sardonic; they are very likely to be sad. If they moralize they will do so gracefully but they are more likely to be didactic than reflective. They are seldom lengthy.

## Images, Moods & Feelings

Sometimes a simple image, sparsely stated, is enough to make a poem, especially in Japanese, though the Chinese and the Koreans, without developing this genre to the extent the Japanese have done, are equally able to appreciate such seminal compositions. In such cases there must be perfection in the craftsmanship of the poet, and this is the point where translation is bound to fail, for if a translation has good craftsmanship it is the crafts-



manship of the translator, not that of the original poet, which the reader enjoys.

Any typical, good translation of Oriental poetry will illustrate the characteristics outlined above, except for the original poet's skill with the sounds. His manipulation of images, and his use of them to evoke a mood or feeling can often come through powerfully even in translation, and translations have inspired Western musicians to compose vocal settings of high quality. But the word color and word music of the original are of primary importance, and we are bound to admit that there are few Westerners who are capable of appreciating this aspect of Oriental poetic skill, even in Chinese and Japanese. In Korean one might almost dare to say that there are none.

But even in Korean we can make a start, and the *sijo* provides a good opportunity. In many cases it is easy to appreciate the use that Korean so readily makes of alliteration and assonance. Rhyme is practically absent in its European form because in a highly agglutinative language where many word forms have the same grammatical ending, the "too, too perfect rhyme" is a hazard of prose rather a skill of poetry. But assonance is easily used in Korean because most of the vowel sounds are relatively clear and the consonants do not bunch up into groups as they do in English.

The difficulty for a foreigner is to know when the alliteration and the assonance that he notices in Korean poetry are really skillful and when they are merely a doggerel jingle. Only practice can guide him, and suddenly it may dawn that the assonance of some of the Korean poems is not accidental and is not doggerel but exquisite artistry. Sometimes it can be analyzed, as when the poet uses contrasting vowel sounds in repeated patterns that give a complex design of assonance, for the Korean poet's sensitiveness to the aesthetic value of sounds is not limited to the regular placing of similar sounds, but extends to the careful placing of all kinds of sounds.

This is equally true of good English poetry, indeed of poetry in any language, but whereas in English and Chinese poetry we can often plot a scheme for the placing of the rhymes in a poem, in Korean poetry there is much greater flexibility. The poet produces his own pattern, just as he wishes, for each individual poem.

### Form & Structure

In the case of the *sijo*, this does not mean that the poem is without form. The classical *sijo* has very clear form. It consists of three lines. Each line has a major pause in the middle and two subsidiary pauses within each half line. The number of syllables in each of the four subsections of a line varies from two to five or more, but the variation which is allowed in various sections of the poem is different for each part, as is explained in the accompanying table.

### Syllable Count of the Sijo

#### (A) The Ideal Standard

First Line:	3	4	4 (or 3)	4
Second Line	3	4	4 (or 3)	4
Last Line	3	5	4	3

#### (B) Variants Which Occur

First Line	2-5	3-6	2-5	4-6
Second Line	1-5	3-6	2-5	4-6
Last Line	3	5-9	4-5	3-4

It might be a temptation to describe the *sijo* as a poem of three verses with four short lines in each, but this would not be accurate, because the sense of each of the three lines is in fact usually less than one sentence, and the welding together of the four phrases in each line is very close indeed. In many cases the subsidiary pauses in the line are so weak as almost to disappear.

The rhythm of the poem is established by the pattern relations of these phrases, and not by the tonic accent of the words, as in English poetry, nor by the syllable count, as in Chinese and Japanese poetry and much English poetry. The rhythm of Korean poetry can be roughly compared to the "sprung rhythm" of Gerard Manley Hopkins' poetry in English with the phrases taking the place of feet, but it is not so strong. Since the accentuation of Korean is naturally weaker than that of English, the rhythm of the poetry can not be based on a strong metrical beat.

This feature of the Korean language as used in poetry explains how it is that the number of words and syllables in a *sijo* can vary so widely from one poem to the next without allowing so much latitude that the form has no constant pattern at all.

But the pattern of the whole poem is not simply a matter of three lines, each composed of four phrases, so that each line is broken into equal quarters and the whole poem consists of 12 equal phrases arranged in three groups of four. Each of the lines has the relative weight of its component phrases distributed in such a way as to give a definite shape to the whole poem.

The first two lines are usually very similar in form if not quite the same. The four phrases in each of them may be equal, but most commonly the first is shorter than the second, and the third may be shorter than the fourth. This gives a significant feeling of upbeat to the rhythm of each of the two lines.

The last line however always has quite a different pattern. The length of the first phrase is fixed at

three syllables, and this is invariable. In many of the classic poems this phrase is a word of emotional value, and it is of pivotal importance in the structure of the whole poem.

The second phrase of the last line is normally the longest in the poem, and in any case must be a very heavy phrase. This makes the last line draw out in contrast to the previous two and so suggests a feeling of conclusion and finality.

The remaining two phrases of the last line are of normal medium length, but the last phrase of all is merely a verbal grammatical ending to the sentence and tails off into a falling end, both in sound and meaning, as most formal Korean utterance tends to do. When *sijo* are sung this last phrase is left out altogether, since it is unnecessary for the understanding of the poem and may even detract from the poetic force of the body of the verse.

### Sense Structure

This formal pattern of the placing of the syllables in the poem is matched by the usual sense structure of the parts. The sense structure is more often than not the same as it is for a formal Chinese poem of the imitated T'ang type, which was the kind of Chinese verse most frequently composed in Korea. The theme is stated in the first section; it is developed in the second; an antitheme or twist is introduced in the third; and then the final section is some form of conclusion.

It is interesting to compare this pattern with Western musical forms, and especially with the literary form of the Shakespearean sonnet. However the Shakespearean sonnet with its three quatrains and couplet, and the T'ang poem with its quatrain formation, lend themselves very easily to the development of this fourfold structure of sense. The *sijo*, having only three lines in which to deploy these four parts, has to telescope the last two parts into the final line.

The effect is most satisfactory. The first line states the theme and the second, metrically similar, develops it in equal length and power, but the little phrase at the beginning of the last line effects a twist and acts the part of the countertheme before the rest of the line concludes the whole poem. This function is achieved either by loading the twist phrase emotionally, as happens when it is composed of a single exclamatory word, or by introducing a word that is in sharp contrast to the tone of the first two sections of the poem.

The sense of the twist produced by the change in tone in the imagery is a little different in Korean poetry from what it might be in English. In translation the feeling of abrupt change can often be missed because the traditional association of images in groups that was part of the mental furniture of old Oriental poets is largely lacking from our own literary sensitivities. Among the Japanese it seems to have remained much more alive to this day than it has in Korea, but this is probably because the

Japanese, with a genius for formality, succeeded in formalizing the whole system much more than the Koreans, or even the Chinese, ever attempted to do.

The Korean boy began his studies with a series of Chinese primers which taught the elements of a philosophical cosmogony in which the various planes of existence were arranged in corresponding categories, which can most easily be described as groups of ideas that correspond to the various seasons of the year. Thus the season of spring goes with the element wood, the color blue (or green), the eastern point of the compass, the dragon among beasts, the plum blossom among plants, and so on. A change from any one of these categories to another would strike old time Orientals with a force which the modern Westerner would not readily sense, and this sort of change at the point of twist in a poem would be a most effective type of antitheme.

The conclusion of the poem would not usually be epigrammatic or witty. It would have been foreign to the genius of the Korean language in the stylized diction of the periods of the great *sijo* to attempt to end a sentence with a witty close (for the same reason that it has already been described as not necessary to finish the whole text when a *sijo* is sung: the grammatically obligatory verbal ending is weak in image power and not required for the sense). So the *sijo* in translation may often appear to lack the firm clinching that the Westerner would like to have in a poem whose length and style suggests an epigram. Korean does have epigrammatic utterances, but they lie rather in the field of the proverb, where the diction is colloquial, whereas the *sijo* is essentially an aristocratic form, and remained such until the time of the interesting awakening of a culture among the lower classes in the 18th century.

Thus the impression of a *sijo* may sometimes be almost as vague as that of the Japanese *haiku*, and seem to the Westerner to be almost as incomplete, but more often the *sijo* resembles a Chinese poem in that it has a more explicit statement of the poet's intentions than has the Japanese *haiku*. There is always more left to the imaginative response of the reader or hearer than is the case with classic English verse, but the three long lines of the poem give the poet plenty of room to express himself, whereas the very brief Japanese *haiku* by its smallness forces the poet to suggest his meaning and leave it at that.

### Classic Example

An examination of a classic example of the *sijo* will illustrate the nature of its form. This is a poem attributed to Sung Sam-moon (1418-1456), a great loyalist who died at the order of a usurping king because he attempted to replace the ousted boy-king Tanjong on his rightful throne. It is a direct imitation of an equally famous *sijo* of loyalty attributed to a much earlier figure, Chung Mong-joo (1347-1392), and this echo in itself adds some force to the impact of the poem. (However it should be remem-

bered that we have no texts of *sijo* dating for certain before the Japanese invasions of the late 16th century, so the attributions of the early works are mostly traditional, and have not yet been subjected to critical examination by scholars.)

In this printing the three lines of the poem are printed as six for typographical convenience. The syllable count is the same as in the original Korean:

1. When this frame            is dead and gone  
   what will then            become of me?
2. On the peak            of Pongnae-san  
   I shall become            a spreading pine.
3. When white snow        fills heaven and earth  
   I shall still stand        lone and green  
   I'll stay, lone, green     will I stay.

이 몸이 죽어 가서 무엇이 될꼬 하니  
봉래산 제일봉에 낙락장송 되었다가  
백설이 만견곤할 제 독야청청 (하리라)

The first line states the theme as a question, which is a common device, and enables the development to be worked out very simply as the answer to the question. But in this case the answer is interesting because it involves the name of the traditional Oriental fairyland, Pongnae, the Islands of the Blessed in the Eastern Ocean, known to ancient Chinese legend, and therefore is a most appropriate answer to the question about the future of the man's soul after death. But the same name is also given to the famous and lovely Diamond Mountains of Korea in summer because the meaning of the name suggests abundant foliage. (The Chung Mong-joo poem used the winter name of the Diamond Mountains in a similar way.)

Therefore the use of the simple phrase "white snow" at the beginning of the fourth line is a surprise turn in the atmosphere of the poem from the category of summer images to that of winter hardship, while the final use of the pinetree image, though appropriate to winter, retains the tree imagery that is implied in the name Pongnae-san.

Metrically the syllabic scheme of 3, 4, 3, 4; 3, 4, 4, 4; 3, 5, 4, 3 is fairly typical and adequately illustrates the tendency of the first two lines to build up a rising pattern, while the last line draws out into a slower tempo by the placing of a long phrase of five syllables after the emphatic short twist of the three syllables in the opening phrase of the line.

In the two translations of the last half-line the upper makes more readable English, but the lower

gives a clearer picture of the grammatical structure of Korean. If the last phrase is omitted the poem will remain complete, because the last phrase is a verb adding nothing to the imagery.

This translation does not attempt to reproduce the word music of Korean, but it can be analyzed fairly simply. The opening question is highly rhythmic, but is composed entirely of pure Korean-root words, any one of which might occur in daily conversation in this country during the past five centuries. The effect is high and easy. But the answer has a different mode, being made up very largely of Chinese-root words, which are more sonorous, and slightly heavier. The last line of all is almost completely Chinese in grammar as well as in etymology, and has a dramatic solemnity that is quite at variance with the conversational opening of the poem, but forms a perfect conclusion to it.

There are traces of alliteration in the last two lines; repetition of syllables and playing on the long a sound in the phrase "spreading pine;" and a repetition of final n in the phrase meaning "fills heaven and earth," and a final duplication of the strong sound "chung-chung" (green, so green) towards the end of the poem which, while they are borrowed just as they are from the technique of Chinese poesy, are none the less effective.

The total effect is disciplined without being contrived, art concealing art very well. It is deservedly one of the most famous *sijo* in the classic repertoire. It makes a statement which is clear enough grammatically, but essentially symbolic. The clue to the real meaning is the Oriental cliché that uses the pine tree as the symbol of an upright heart.

The subject of the poem is not an expression of belief in immortality but a declaration of the value of loyalty, expressed in the fact that his example will be remembered as an inspiration forever. (Sung Sam-moon may well have believed in some form of line in the hereafter, but that is not the main point of the poem. Anxiety about it may be implied in the form of the question, but that is not the real purpose of the composition.)

If Sung did compose this poem with reference to the politics of his time, it is even more of a typical example of the *sijo*. Many of the best poems are hard to interpret accurately because they have a superficial poetic meaning which is independent of a symbolic reference to contemporary events. It is sometimes even hard to distinguish between a poem that is a plain love-song and one that expresses political loyalty in more or less veiled terms.

But it is striking that before the 18th century there are no indications of poetry being the function of people recognized as professionally equipped poets. In the main stream of the Oriental tradition Korea trained all educated men in literature; and poetry, whether in Chinese or Korean, was written by men who were engaged in public life, even in military life. The result is a corpus of poetry which is literary in quite a different way from the tradition of the West, is less professional in its approach.

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and therefore tends to be less adventurous and more formalized. There is less development in the history of the Korean *sijo* than there is in the history of Western poetry during the same period or any period of equivalent length. There are important periods in the history of the genre, but they are relatively broad divisions.

### Postscript

The *sijo*, it seems, first appeared at the end of the Koryo dynasty in the late 14th century. There are excellent examples between then and the Japanese invasions (if we accept the traditional attributions, that is). In the 17th century there are some of the most consummate examples of *sijo* from the pen of Yoon Sun-do (1687-1761) whom some Korean scholars consider the greatest master of the form, but we can already detect a tendency towards writing of fancies rather than expressions of immediate involvement in experiences. In the 18th century we have both the era of the anthologists and the days of the professional maker and singer of *sijo*, and from this time the images become stereotyped and elegance, however vapid, becomes as much esteemed as content. The best examples have a conceit that rivals that of the Western renaissance poets. But the majority of the output tends toward a bankrupt reworking of the same images, which finally degenerates into the barren compositions of the 19th century when only a few men continued to write songs that are still worth remembering. The form itself, however, still remains viable, and is in the process of vigorous revival, whose future is one of the most intriguing questions of Korean culture.

It has not been possible in this short description to do more than hint at the way in which the *sijo* has grown out of the natural genius of the Korean language. But I hope it has been sufficient to demonstrate the high degree of sophistication with which the poets of Korea have adapted their language to poetic use within the framework of the Oriental concept of the nature and purpose of poetry.

## Origin of Sijo

*(Continued from Page 6)*

of the above-mentioned two anthologies were commoners and the poet-singers of their day, who sang the *sijo* to the accompaniment of music, such as Kim Yoo-ki, Kim Sung-ki and Kim Woo-kyu, were also of commoner families. Thus, the Yi dynasty *sijo* reached its full flowering in the 19th century, enjoying great popularity among all the people. Bak Hyo-kwan and his disciple, Ahn Min-yung, edited the third anthology of Yi era *sijo* in 1876. This anthology, known as **Kakok-Wolryu** (literally meaning "main stream of songs"), contains some 800 *sijo* pieces.

As such, for the first time in its 700-year history the Korean *sijo* was enjoyed not only by the privileged but also by the commoner, including *kisaengs*. True, it became the unique form of metrical verse loved by all Korean people. What is more, the name "*sijo*" itself implies the meaning "song of Korea," since "*si*" means "east" or "Korea" and "*jo*" means "music" or "song." As previously mentioned, the *sijo* was not known by that name when it was first developed and it is yet to be established due to lack of historical evidence when the name was first used to designate this form of verse. It is generally agreed, nevertheless, that the name "*sijo*" was first used about 200 years ago by the musicians and singers who performed the verse.

With such a tradition behind it the *sijo* faced a great turning point when the stream of modern literature, especially Western poetry, flowed into Korea at the beginning of this century. Naturally, in terms of content, the *sijo* underwent drastic development, adapting itself to modern poetic trends, and finally attained the genre of "modern" *sijo* as compared with classic *sijo*, even though the form itself saw little change. Of course, many modern *sijo* composers appeared.

Furthermore, today's *sijo* writers liberate the *sijo* from its traditional form of only one stanza with three verses and 12 syllable groupings and attempt to lengthen it to several stanzas on one theme. In other words, using spring as a theme modern *sijo* can embrace as many as 10 stanzas if the imagination of the poet is fruitful enough, because it is not confined to traditional classic form of only one stanza.

Finally, the *sijo* is, basically, a short poem and as such not only the professional poet but also the layman can compose it, if only he has some literary sense. The *sijo* is also easy to understand for it is, in most cases, verbally simple and plain. As such, the *sijo* has developed along with the history of the Korean people and it will continue to develop with them.

# Sijo and Modern Korean Literature

by Kim Sang-ok

*The author is a renowned Sijo composer who has written several books of Sijos, modern poems and nursery songs.*

Korea has no period that can be called a "modern age" in the strict sense, even though she has an historically modern period. By no modern age, I mean that Korea's traditional culture has not yet been brought under the limelight of the modern age. This is so mainly because of the fact that the Korean people lack subjective self-consciousness, although it is true that outward or objective conditions played an important role also.

The Orient had its indigenous traditional cultures, amidst which equally splendid arts flowered. Of the arts, poetry played the role of standard-bearer until the time it was divided into indigenous folksongs and metrical verse.

**Sijo** is the metrical verse peculiar to Korea. This metrical verse is, in almost all cases, the sublimation of national folksongs. However, unlike Chinese verse and the Japanese **tanka**, the **Sijo** was not composed strictly for recital or musical rendition, but from the outset was subject, nevertheless, to the strict restraints of the nation's traditional music. Hence, the orderly pattern of the **Sijo** after the manner of a musical score.

Of all verse, metrical or rhythmic, nothing, so far as I know, matches the **Sijo**. I regret that it is impossible to substantiate the differences of the **Sijo** from other verse form due to the language barrier. All I can say is that the **Sijo** is a musical verse rather than rhymed verse.

The term "**Sijo**" essentially connotes "To time even." in short, "harmony." Therefore, the **Sijo** originally implied music and literature, but in modern times, a wedge has been driven between the two and the **Sijo** maintains its *raison d'être* as a genre of literature, namely, verse.

Fifty years have already elapsed since the influence of European literature was first felt in Korea and the literature of the period has become known as the "new literature" and free verse, the "new verse," but the **Sijo**, although it is being cast aside

as an "archaic verse," has retained its original name.

When Western civilization made a sudden onslaught on Korea, many Korean intellectuals were unconscious of or ignored the intrinsic quality of their culture, but nowadays the changing trend of the times has opened their eyes toward, and has made them take an active interest in, things Korean.

The **Sijo**, which was put at stake, is now being revived by a few **Sijo** scholars and writers. Nevertheless, it is true that not a few of Korean writers still harbor serious doubt that the **Sijo** will ever develop into a national poetic form. This is, I suppose, primarily due to the fact that almost all **Sijo** composers of today cannot free their thoughts from the old frame of mind, even though they vehemently maintain that tradition is not bigotry.

**Sijo** writers since the emergence of the so-called "new literature" number around one hundred, but, if we select them according to merit, this number is considerably smaller. We can cite ten prominent **Sijo** writers up until 1945, namely, Chung In-bo, Choe Nam-sun, Lee Kwang-soo, Kim Yung-jin, Lee Byung-ki, Lee Eun-sang, Lee Ho-woo, Oh Sin-he, Chang Ung-doo, Kim Sang-ok. The post-Liberation period also saw the emergence of such new **Sijo** writers as Lee Yung-do, Suh Chung-bong, Pak Chae-sam, Chung So-pa, Chung Wan-yung, Pak Kyung-yong, Lee Keum-bae, Song Sun-yung and Huh Yun.

Chung In-bo was born in 1893 and was abducted by the communists to north Korea during the Korean War. He was not only an authority on Orientalology and Korean literature, but also an excellent **Sijo** composer, who left many **Sijo** works. The following are two of his many **Sijos**, entitled "The Hibiscus," and "Early Spring."

## The Hibiscus

*The dewdrops that fall in the City of the Gods,\*  
can they not bestow a bouquet of flowers on earth?  
When the hibiscus flowers bloom again  
at Wangkum Castle\*\* in early Spring  
It seems it was only yesterday  
that I saw them last.*

*The mountain seems high and higher.  
The river old and older.  
The flowers bloom one after another.  
How can I count them?  
Would I might longer watch  
the infinite splendors of eternity.*

*The flowers in deep solitude  
look friendlier to each other.  
When the moon shines through the haze  
over the hills in times of peace.  
The perfume of the olden times suddenly revives  
to make the landscape lovelier.*

The hibiscus is a small tree of the mallow family

native to the Asian continent. The color of its small flowers range from white, purple, scarlet to pink. It is Korea's national flower and its name connotes "eternal."

From the above three verses we can see Chung's love of country and his longing for the past glories of the land. The writer uses the poetic diction of purely Korean language which is very difficult to translate into foreign tongues.

\*The name of the oldest city in Korea appearing in "The Reminiscences of the Three Kingdoms" (Samgukyusa) in which the legendary first king built his capital.

\*\*The name of the royal castle built in that city.

### Early Spring

*Already the pine looks greener.  
Is it only because I think so?  
The snow still lying in the mountain valley  
looks warmer.  
The sounds of repairing an earth walled house  
resound in the sunbeams.*

*Cannot I hear the sounds that  
seem to rise, then fade away?  
Everywhere I see the movement of  
budding and growth.  
The butterfly would already be known,  
but his wings are slow to come.*

*The beautiful signs of early Spring  
are found through the length of the land.  
While my thoughts are forming,  
the drifting cloud stops still.  
Why not divulge the secret of Spring  
before blaming the halting pen?*

Early Spring sings of the beauty and warmth of that new season. There are, besides, more than 50 of Chung's verses that deal with love for his mother and the death of his nurse. He was the poet of patriotism, of love of mother of nature.

Lee Kwang-soo, the pioneer of Korea's "new literature," was born in 1892. He married a woman medical doctor and has daughters living in America. He, also, was abducted by the communists during the Korean War and whether or not he, as well as Chung In-bo, is still living is unknown. His stories, essays, poems, biographical works and his autobiography were collected recently and published as "The Complete Works of Lee Kwang-soo." He is better known as a novelist than as a **Sijo** poet, but left many **Sijos** that many people love to recite.

### The Falling Petals

*The petals flutter down.  
The Spring passes with the falling blossoms.  
No need to say how much, though old and sick, I  
love the Spring.  
How can I ignore Spring,  
when it seems but yesterday that I was young.*

*Young folk  
who walk through the petal-storm,  
Faces aglow with youthful life,  
are the masters of Spring.  
They are not impudent  
trampling the fallen petals.*

*I sought the flowers in the morning,  
and laid myself down in their shadow.  
I woke up from a short nap  
to find all the cherry blossoms in the garden  
had gone.  
Let the waning Spring go and  
let a new Spring come.*

The poet, a long sufferer due to consumption, was said to have been cured by his physician wife. The above verse was composed in Seoul's ancient palace garden, Changgyungwon, which is renowned for its cherry blossoms. The cherry is Japan's national flower but it also grows well in Korea.

### The Dove

*The dove that cries so plaintively  
in the early-Spring morning,  
The cry my dead child listened to  
in utter sadness.  
The dove was crying plaintively  
the morning my daughter died.*

*One full year has already passed  
since that good child my daughter died.  
"I wish I could become a dove  
when I die.  
"And fly over the mountains  
crying like that," she said.*

The above **Sijo** has a slight change in metrical pattern, but the metrical pattern of the **Sijo** was originally flexible, to a certain degree, so the change itself does not matter. However, it is definitely different from free verse.

Lee Byung-ki, a member of the Korean Academy of Arts, was born in 1891. He holds a Ph.D. in literature. He is a man of letters and remains aloof from worldly matters. He has been suffering from paralysis for years and last year he donated his precious collection of books to the Library of Seoul National University. He has written books on Korean literature and is famous for his **Sijo** and as a cultivator of orchids.

### Rain

*To day you are ready to leave,  
with your baggage packed,  
The rain starts falling slowly  
from the gloomy dawn.  
Let it rain tomorrow  
and the day after tomorrow.*



*Please do not set out  
on that long, long journey,  
Rain that started falling slowly  
continues all day long.  
Detain him as if with love  
greater than mine.*

*"He goes,  
shaking my hand from his sleeve."  
Suddenly I wake from the dream  
to hear the delightful sound of the rain.  
I close my eyes again  
after glancing at your waiting baggage.*

### Breasts

*That last day, when my mother was lying  
with her head on my lap,  
She was hardly able to utter  
a word in her bitter pain,  
But she undid her jacket strings  
and let her breasts be seen.*

*The dark nipples  
were the same as in days long gone by.  
I and my younger brothers and sisters,  
all nine,  
Grew suckled at those breasts  
held in her loving arms.*

### Spring

*Utter silence reigns  
over the old palace garden in Spring.  
The willows in the royal park  
are green among the mounds.  
A woman in white  
strolls aimlessly alone,*

*The palace pavilion stands empty  
under the rotting tree.  
A pair of geosanders  
adrift on the sky-blue pond  
Swim leisurely all day long  
following and chasing each other.*

The above three verses are contained in Lee's *Sijo* collection entitled "The Collected *Sijo* of Karam," published in 1930: Karam is Lee's penname. Recent *Sijo* works by the same author are inferior to those written in his earlier days. The three *Sijos* translated above best present his poetic inspiration.

Lee Eun-sang, born in 1903, is the most popular living *Sijo* writer. His *Sijo* is not keyed to high-flown philosophy, but to the ordinary and the plain of everyday life which, however, shows flowing poetic inspiration. His verse also contains the elements that make it popular among the masses. Another factor that makes his *Sijo* popular is that such modern composers as the late Hong Nan-pa and Kim Dong-jin used his verses as texts for their musical compositions. Their compositions are based on

modernistic Western musical techniques flavored with elements of traditional Korean music. The words and songs were combined in such a manner as to sing the sorrow of a nation in distress.

### Night at Songbul-sa Temple\*

*The muffled sounds of a bell\*\*  
echo at midnight in Songbul-sa Temple.  
The monks have fallen asleep  
and so the traveler listens alone.  
Let the traveler fall asleep too  
and the bell may ring to itself.*

*When the bell rings  
he is anxious to hear it once more.  
When it stops he waits  
to hear it again.  
The bell rings ceaselessly all through the night,  
and the traveler cannot sleep.*

This *Sijo* is a masterpiece as it is, but due to the fact that it was put to music corresponding to the mood of the *Sijo* by the late composer Hong Nan-pa it is very popular. Hong Nan-pa, the pioneer of Korea's modern music, is long dead but his music has become the classic modern Korean music.

\* A Buddhist temple located on Mt. Chunbong, Hwanghae Province, it is famous as the oldest wooden structure of the Yi period.

\*\* A bell made of metal or wood in the shape of a fish and suspended from the end of an eave.

### I Wish I Could Go There

*My home town on the south coast,  
I can see the sky-blue waves.  
I cannot forget though in dreams,  
the smooth sea of my home.  
Sea-birds fly over it now.  
I wish I could go there again.*

*I long for the friends  
I once played with.  
I cannot forget them  
wherever I go.  
What are they doing today?  
I wish I could see them again.*

*The sea-birds and my friends  
they are all still in old home town.  
Why should it be my lot  
to live away from them?  
Shaking off everything,  
I want to return there again.*

*I wish I could go there again,  
to live as in olden times.  
I wish I could live merrily  
clothing my mind with a child's colored jacket.*

*I want to go back to days gone by  
when there were no tears.*

The above verses are sung in every corner of the country with the musical score by Kim Dong-jin.

Kim Yung-jin (b. 1901) is a former editor of the *Pyunghwa* and of the *Seoul Shinmoon* (Seoul dailies). He is also known as **Sijo** writer. The following is a verse composed on an ancient bronze mirror excavated from an old tomb.

### Ode to an Ancient Mirror

*The round mirror  
that accompanied its lovely princess,  
Was not expected to appear again  
in a thousand years.  
How is it that you come alone  
not accompanied by your princess?*

*This moon-like mirror  
reflected the flower-like princess.  
Not even a particle of dust lay on it  
when the princess was alive.  
Although rusty and cracked,  
I look into the mirror and see the owner.*

Lee Ho-woo was born in 1912 and is one of the living masters of the art of the **Sijo**. The following is his first published verse with which he made his name in the literary world.

### The Moonlit Night

*The moonlight is blue  
on the empty ferry of the Nakdong River.  
Driven by desire  
to drift aimlessly into the night,  
I sail the boat  
on the rippling waves in the golden dusk.*

*Although the landscape is not unfamiliar,  
when seen in the moonlight,  
It seems as if I am starting  
on a journey of no return.  
The diminishing fields and mountains  
come into sight new and fresh.*

*The thatched houses  
seem crystalized in a painting.  
The night my grandmother fell asleep  
reading the Tale of Choung,\*  
My grandfather was composing Chinese verses  
and the moon was shining bright.*

*Hatred and filth  
will turn into beauty and love,  
The breath of the universe  
is as clean and bright as a moonbeam.*

*Although I feel deserted,  
let the day dawn ever so slowly.*

The above is Lee's first published verse and it established his name in Korea's literary circle.

\* One of Korea's ancient story books.

### The Apricot Flower

*Apricot flowers bloom everywhere  
and remind me of my home.  
I would like to greet Everyone  
I meet and pat him on the shoulder,  
Every house I step in  
I would greet gladly.*

This **Sijo** is idyllic. The **Sijo** was originally a three-line verse. The following is another example.

### The Bloom

*The flower blooms petal by petal,  
a whole universe blooms.  
It is the moment  
when the last bud is trembling to unfold,  
The wind calms. The sun stops breathing,  
and so I close my eyes quietly.*

Kim Sang-ok (the author) was born in 1920 and made his appearance on the literary horizon with Lee Ho-woo. He wrote several books of **Sijo** verse, modern poems and nursery rhymes. Many of his creative works and literary essays are included in school texts.

### The Balsam

*After the rain the balsam blooms  
beside the big jars in the back garden.  
How can I appreciate by myself the balsam flowers  
that bloom every year.  
I shall write all the details in a letter  
to my elder sister.*

*Is she going to smile or cry  
over my letter?  
She may imagine this old home of hers  
before her eyes.  
And recall the days gone by  
she used to stain my finger nails with balsam  
petals.*

*Sitting face to face in a sunny corner,  
she bound my finger nails with thread.  
The white finger nails  
died in pink.  
These fingers now show nothing  
but knotty veins as seen in a dream.*

The above **Sijo**, contained in a school textbook, is sung in Korea and in West Germany to the score of

composer Yoon I-sang, who as a friend of the author (they came from the same town), composed other scores for this author's **Sijo** such as the following.

\**The balsam, a perennial of Indian origin, is a simple and pretty flower that decorates the Korean country garden. Korean girls love to stain their finger nails with the petals of this flower, and the dyed finger nails exhibit more exquisite taste than modern chemical manicure.*

### The Swing

*Seen from a distance,  
the fluttering figure  
Looks like a butterfly  
that soars up high and plunges down.  
The song of a nightingale echoes  
in the green willows around.  
Stepping lightly down from the swing  
as if awaiting her lover,  
Holding her blue hair pin between her teeth  
and tidying her hairdo,  
She adjusts her jacket  
breathing a little sigh.*

The above **Sijo** was recorded with Yoon I-sang's score and sent to free world nations as gifts by the military government of Korea.

### The Body

*Obviously this body is a garment  
that sits here vacantly,  
A piece of drifting cloud  
that stops in a corner of the sky.  
This body is a garment  
the soul wears but temporarily.  
The soul is something  
that has neither color nor shape.  
If it is a seed  
or a flower,  
The body is a house  
which enshrines a mysterious life.  
This body turns into  
water and soil  
that hardens into rock,  
in which the mind is captured.  
Call its name,  
and then it will come out with a shape.*

Miss Lee Aeng-do, born in 1916, is a **Sijo** writer, who also writes essays.

### A Distant Thought

*The moonlight that penetrates the grove  
is more gentle.  
The wind discreetly  
does not disturb the sleeping waves of the lake.  
I recall a distant thought  
listening to the voice of my dead husband.  
He is already gone  
and here I remain alone.*

*The stars are asleep  
in the far, far off sky.  
I recall a distant thought  
dreaming day-dreams in my heart.*

### Intimacy

*My son reads a book  
while I am embroidering.  
If I bring my forehead in touch with my son's  
after turning up the flame,  
The darkness surrounds us  
as though with discreet affection.*

The author of this **Sijo** survived her husband and raised an only daughter from tender years.

There are many other modern **Sijo** writers but the scope of this article does not allow the writer to deal with them and their works except for a few whose verses have appeared in the **Yuwon**, a women's monthly magazine in Korean. The following two verses have been selected from the reader's column.

### The Daughter

*When my parents brought me up  
they wanted to adopt husband for me.  
How would they feel  
when I became someone else's daughter-in-law?  
I long for my parents tonight  
brushing my cheek on my son's.*

The author of the above **Sijo** is a woman contributor to the magazine. This is a very touching song telling how the writer as a daughter feels a more intense affection toward her parents even after she has become a mother.

### The Sound of Rain

*The sound of falling rain  
is ceaseless on the eaves.  
I want to catch the soothing sound  
in a brass bowl  
and turn the sad tale of the day  
to foam and bubbles.*

The above **Sijo** is a contribution to the **Yuwon** magazine by an anonymous female author who uses the pen-name "Bluebird." It deserves commendation for its precise statement of one's feelings on a rainy day.

The **Yuwon** magazine recently set aside a column for the contributions of **Sijo** writers and as the months pass great strides are being witnessed in the quality as well as in the quantity of **Sijo** verses contributed to the magazine. This attests to the fact that a good number of young writers are making sincere efforts to bring Korean culture into the modern limelight, and I am convinced that there will come a day when the **Sijo**, Korea's traditional metrical verse, will exert influence on the poetry of the world.

# SIDELIGHTS FROM LOCAL NEWSPAPERS

## Action Needed

A total of \$70 million in U.S. support assistance funds has been made available for 1964. This is \$10 million short of the estimated \$80 million in U.S. aid for this year. Due to this, changes will have to be made in Korea's current import plan.

We are well aware of the fact that the U.S. foreign aid policy is shifting from grant-type aid to loans. Support assistance for this year represents only from one-third to one-fourth of the annual amount granted during the days of the Liberal government.

Therefore, this is no time for us to merely speak of austerity and savings but time for action in this direction. Government leaders are called on to show good example. *(Dong-A Ilbo)*

## Kim's Tour

Chairman Kim Jong-pil of the ruling Democratic Republican Party (DRP) is to visit Taipei, Saigon and Tokyo. In T 'yo he will probably provide the final push to realize the conclusion of the ROK-Japan talks. His tour makes it clear that rapprochement can be realized only by handling ROK-Japan problems as part of overall Far East developments.

With the recent increased influence of Communist China and other changes both in the Japanese industrial structure and the U.S. foreign aid policy, no one can deny the need for the early normalization of ROK-Japan relations.

Even the opposition parties, committed as they are to opposing the Tokyo talks, disagree with the government only on the amount of Korea's property

claims and on the fisheries issue.

However, recent reports have it that north Korea is sending agents to agitate opposition here against the talks. Japan's Socialists also oppose the normalization of relations.

All opponents aim at isolating Korea and weakening Korea's position until the opportunity for unification arrives.

Under such circumstances, we think the DRP leader's tour will strengthen the free world's anti-Communist posture in the Far East. *(The Seoul Shinmun)*

## Emigration

Under the Constitution the people have the right to work and to lead a free life, but it is a fact that many people in Korea still suffer sub-standard living conditions and many remain unemployed.

The Ministry of Health and Social Affairs has charge of easing the population explosion by adopting birth control policies and encouraging emigration. Regrettably, the ministry has made no concrete progress in these two fields.

According to a recent report, the Paraguayan government has decided to admit 100 Korean families as the result of the good offices of the Korean Emigration Association. But, the ministry has failed so far to submit a list of emigrants to the Paraguayan government.

We ask the ministry to step up its efforts to materialize the planned emigration to Paraguay. Idleness cannot be tolerated in a government agency.

*(Kyunghyang Shinmun)*

## Labor Day

March 10 saw the observation of sixth Labor Day.

Labor problems are becoming increasingly serious. The ceremony is significant in view of the fact that this is the first labor day since the birth of the Third Republic and that recent labor disputes have been settled amicably.

Korean workers began to observe Labor Day in 1959. Before that they observed May Day, beginning in 1946.

The shift in dates was necessitated by the realization that May Day, the stated objective of which is to increase the solidarity of the working class in its struggle for higher wages and better working conditions, has become nothing more than a propaganda medium for world communism.

It is admitted by the nation's unionists that under the past two regimes our labor organizations were mere victims of political intrigue.

Recent labor disputes threatening the country with mass walk-outs have been settled due to cooperation between management and labor.

On this occasion we ask the government to render positive efforts to ensure a democratic labor movement and to improve the rights and interests of laborers. Labor disputes must be prevented. *(Daihan Ilbo)*

## Consortium

Some have expressed the need for the formation of a Korean consortium as a means of inducing foreign capital.

Such a consortium is necessary to avoid harmful competition among capital-financing countries. But the question is whether such a consortium will or can be organized.

Korea has sought capital principally from the U.S., Germany, France and Italy. Japan will become a principal creditor if rapprochement is realized at the current ROK-Japan talks.

Foreign loans so far secured are mostly government loans, and we cannot expect private foreign businessmen to invest in Korea as long as economic and social unrest persists.

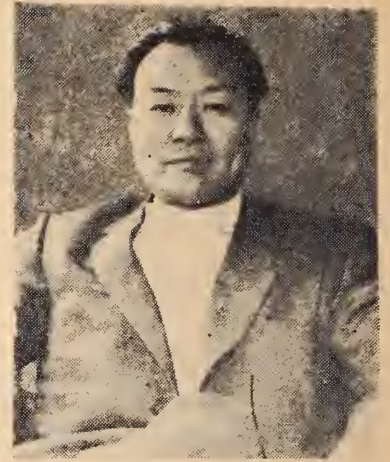
The depletion of government foreign exchange holdings is another major obstacle to the introduction of capital.

Before discussing a consortium, the authorities must make greater efforts to create a businesslike climate for foreign investment, while actively seeking loans from the U.S. Agency for International Development.

*(Dong-A Ilbo)*

# Maestro Kim Will Take Show "On The Road"

by James Wade



John S. Kim

John S. Kim (Kim Saeng-nyu), Korean conductor, violinist, and impresario, in a career of nearly 30 years has bridged the gap between orchestral player and symphonic director, and has moved on recently into that vague area where folk art merges with entertainment in the broad stream known as Show Business. Next September, Mr. Kim's "Arirang Song and Dance Spectacular" will bring a modernized blend of Korean folk arts to more than 30 cities in the U.S. and Canada before proceeding on a European tour. Who is the man responsible for such a Protean display of accomplishments?

Born in north Korea, John S. Kim began playing the organ at an early age in the church where his father, an amateur singer, served as elder for 30 years. By the time he entered middle school he was conducting a chorus, and had also begun the study of violin with Mrs. Boots, the lady missionary who deserves belated recognition as an important pioneer in Korea's musical development. (While living in Harbin, Manchuria, years later, Kim continued violin studies with the concertmaster of the Harbin Radio Orchestra, a pupil of Leopold Auer named Trottenburg.)

Mr. Kim's college years at Chosun Christian College (now Yonsei University) of course afforded no opportunity for formal music study, since there were then no college courses in music offered; but during this time and

later he studied privately violin, theory, and conducting with the late Hong Nan-pa, another pioneer musician. After graduation in 1935, Kim served as concertmaster of the Korean Broadcasting Orchestra under Hong's direction. Then came the years in Harbin and, later, Sinkiang.

Mr. Kim returned to Seoul in 1945 and participated in the formation of the Korea Symphony Orchestra, with which he served as concertmaster while Lim Won-sik was conductor. Upon Lim's departure for America, and that of Rolf Jacoby, an American who conducted the group for a period, John Kim assumed the directorship of the orchestra, which had been reorganized as the Seoul Philharmonic, in 1948.

During this period, Mr. Kim was active in church music and also a vigorous chamber music movement, sparked by the Seoul Friends of Music, an organization of Korean and American musicians and amateurs led by Gregory Henderson, long-time student and patron of Korea's arts.

When war struck in 1950, many of the orchestra's players and instruments disappeared in the holocaust, some never to reappear. Gathering the shattered remnants of his orchestra in Pusan exile, Mr. Kim persuaded the Korean Navy to reorganize and sponsor the group, which toured the battlefronts and rest camps giving hundreds of concerts for U.N. troops as the ROK Navy Symphony.

In 1952, Mr. Kim received a Leader's Grant from the U.S. State Department which enabled him to tour America for study and observation. He worked with the Philadelphia Orchestra at a conductors' symposium, and directed the Tanglewood Festival Orchestra at the Berkshire summer sessions in 1953. His teachers during this period were Munch, Bernstein, and Ormandy. An American-Korean Foundation grant provided for the acquisition of badly needed instruments and scores for the orchestra in Seoul.

Upon his return to Korea in 1954, Mr. Kim instituted a policy of inviting foreign artists to appear with the Philharmonic. Among the first were pianist Seymour Bernstein, violinist Kenneth Gordon, and cellist Robert La Marchina (now a conductor of note). In 1955, five American artists arrived for a three-month stay, including concerts, teaching, and section coaching (one wishes this could become a regular occurrence!). It was at this time the present writer first met John S. Kim at a rehearsal in the old Navy Building (now used by the Veterans Administration), where Seymour Bernstein was struggling to pound out the Brahms D-Minor Concerto on an upright seemingly salvaged from some Victorian Sunday-school class.

Despite such difficulties and disadvantages, Mr. Kim presented challenging programs of standard classics plus local premieres of

modern works by Barber, Grof, Copland, Stravinsky, and Dello Joio. In 1957 the orchestra made a 40-day good-will tour of Southeast Asia, in company with a group of Korean singers and dancers.

By 1957, the orchestra had again become the Seoul Philharmonic, playing a regular monthly series during the winter season at the National Theater. Looking back at this period, Mr. Kim recalls his worst difficulties being budget problems and the shortage of adequate players. He also feels that audience interest had decreased since the war, and blames political and economic instability, creating an atmosphere of apathy, for this fact.

In 1961, a year of much instability, Mr. Kim left the Philharmonic amidst much controversy and confusion. Soon after this he organized the Yegrin Dance Company, which was partially subsidized by the new revolutionary government. For years, Mr. Kim had felt that a modernization of Korean traditional music and dance would have broad international appeal. "Korean songs have a beautiful mood, warm emotion, fluent melody, and interesting rhythms," explains the affable, portly conductor. "There was a need, however, to develop them in the modern idiom for world audiences."

The conductor, aided by arrangers such as Kim Hee-jo, Kim Sung-tai, and Kim Dong-jin, plus dancer-choreographer Stella Kwon, put together a series of musical shows in which ancient and not-so-ancient Korean melodies are adapted to Western harmony, instrumentation, choral settings, and dances with colorful costumes and settings. These shows were staged for Korean audiences and foreign visitors more than a hundred times.

Some critics have complained that the new arrangements falsified the spirit of Korean music. But Mr. Kim and his staff have continued to revise their work. It is now stated that the group which is to go abroad will con-

*(Continued on Page 22)*

## Giant Stride in Composition

*Reviewed by James Wade*

The giant strides toward maturity taken by Korea's Western-style composers were pointedly revealed by two concerts given within a two-week period recently. The Seoul Philharmonic led off, appropriately, with the older work, Tschae Dong-sun's cantata "Han River," revived by conductor Kim Man-bok with the aid of the Oratorio Society and four vocal soloists on February 28. Then came Lim Won-sik's premiere with the KBS Symphony of the **Symphony No. 3** by Lee Sang-kun at a pair of concerts held March 11 and 12. The contrast could not have been more striking.

Mr. Tschae, one of the older generation of Korean composers (though he died at only 52, in 1953), wrote in a mellow Mendelssohnian style that came straight out of the 19th century, with hardly a detour by way of a few modal scales that sounded more Slavic than Korean. Broad diatonic tunes, simple harmonic progressions, and conservative scoring marked his work, which was of historical if not much musical interest. With its simple, nationalistic subject matter, the piece reminded one of the simplified "people's music" style that Soviet composers must adopt periodically. The performance was smooth and accomplished.

Mr. Lee, who studied in America in the 1950's (Tschae was trained in Europe during the 1930's), is as up-to-date as tomorrow's newspaper—or yesterday's Fromm Foundation concert. He is an atonalist and, at least in part, a disciple of the 12-tone system of Schönberg. His writing is

rigidly controlled, spare in coloration (employing only single winds, but with great skill), indefatigably contrapuntal and undeviatingly dissonant. Its linear strength and forward impetus are remarkable. It looks back to Baroque and earlier contrapuntal forms, which are fashionable, and it seems to convey little or no personal profile or feeling, which is also fashionable. I can respect this musical philosophy but I cannot live on close terms with it, so I am probably the wrong man to review it.

I wonder whether, in some distant future, music like Mr. Lee's symphony will sound as old-fashioned as Mr. Tschae's does now. I am too humble to pose as a prophet, so I am not implying an answer by asking this question.

Mr. Lim's orchestra played this difficult score valiantly and, usually, with both precision and vigor.

The Philharmonic's antiquarian program continued with some rather old-fashioned Beethoven, the Triple Concerto, in which the string soloists had some intonation troubles, but concluded with an ageless wonder, the Ravel orchestration of Moussorgsky's **Pictures at an Exhibition**. Mr. Kim gave it a reading of dramatic urgency and tonal warmth.

KBS's concert included some stylishly played Rossini and a very relaxed, engaging performance of Bizet's early **Symphony**, which refuses to show either its age or that of the composer. Soprano Kim Li-ja gave an agile, effective performance of Mozart's motet "Exultate, Jubilate," about which the same might be said.

## Shakespeare Month To Begin With Colorful Programs

April 23 marks the birth of the Bard of Avon, William Shakespeare. Not only his native land, England, but Korea also and all nations throughout the world prepare to celebrate his birth.

To celebrate the 400th anniversary of Shakespeare's birth, the Korea National Theater and eight other drama groups have decided to perform his immortal works during the period of a month from April 22 in order to revive Korea drama as well as to honor the great bard.

They also decided to name April the "Month of Shakespeare," to hold a seminar and a photo exhibition, and to promote education by radio. They also plan to publish books and to promote other colorful activities.

Not only the Korea National Theater, the Shinhyup, the Public Theater, the Experimental Theater, the Dongin Theater and the Sanha Drama Group but also Chungang University and Korea University plan to perform Shakespeare's dramas.

The Korean National Theater will open the festival with the performance of "The Merchant of Venice," directed by Lee Jin-soon. April 22-25. Other drama groups will produce the following:

**April 28:** Shinhyup: "Othello," directed by Yoh Suk-ki.

**May 4-8:** Public Theater: "Hamlet," directed by Yang Hong-nam.

**May 9-13:** Experiental Theater: "King Lear," directed by Hwang Woon-jin.

**May 14-18:** Dongin Drama Group: "Antony and Cleopatra" directed by Chung Il-sung.

**May 19-23:** Sanha: "The Taming of the Shrew," directed by Lee Ki-ha.



*Prize-winners are seated with the Grand Bell Awards at Citizens Hall on March 7.*

## Outstanding Movie Personages Presented Grand Bell Awards

Actor Kim Seung-ho won the Grand Bell Award (the Korean equivalent of an Oscar) for his performance in a Korean film. Winner of prizes in many international film festivals, Kim was nominated the best male actor of 1963 for his role in "The Vein." The award ceremony was held at Citizens Hall on March 7, 1964.

"The Vein," the story of the miserable life of north Korean refugee families, was chosen the best film of 1963. The award for the best actress of the year went to Hwang Jung-soon for her role in the same film. The award for best supporting actress went to Choi Ji-hi for her role as the youngest daughter in the "Daughters of Herb Medicine Doctor Kim" and the award for best supporting actor to Kim Hikap, a comedian, for his role in "Rice."

Producer Paik Kwan received the award for the best film of the year for his "The Vein," and director Lee Man-hi won the best director award for "The Marines

Who Never Returned."

Nine other winners received special film awards. They included director Shin Sang-ok, actor Suh Jung-ni, recording technician Sohn Ea-ho, artist Lee Hong-sun, composer Kim Sung-tai, film editor Yang Sung-nan, scenario writer Im Hi-jai, and photographer Pyun In-jik.

The annual awards were first given three years ago with the aim of developing domestic movie production. In his congratulatory speech, Public Information Minister Kim Dong-sung called upon Korean film artists to produce movies of high artistic quality because movies have a subtle and direct influence on the general public. A total of 13 dramatic films and 13 feature films were screened for the awards and the winners were selected by an 11-member screening board chaired by Chung Choong-nyang.

"Nirvana," a documentary film on the Buddhist religion, won the best feature film award.

# Seoul City Cultural Awards Conferred on 14 Contributors

Seoul City presented its cultural awards to 14 outstanding contributors in various cultural fields at a ceremony held in Citizens Hall on March 24, 1964.

Each prize-winner received a gold medal and 50,000 won in cash. The awardees included:

**Humanities:** Song Wook, 38, professor of English literature at Seoul National University, in recognition of his untiring work in the study of poetry.

**Natural sciences:** Lee Keundai, 62, noted for his contributions toward livestock raising in Korea.

**Literature:** Paik Chul, 56, former dean of the Chungang University College of Liberal Arts, for his critical works on contemporary literature. He has written a book entitled "Historical Reconsideration of 20th Century Literature."

**Fine Arts:** Lee Byung-koo, 63, leading contemporary painter and founder of the group for Korean figurative artists known as the Mok-woo Chub.

**Music:** Kim Soon-ae, 43, professor of music at Ewha Women's University, for her outstanding compositions, including "Symphony of the Second Movement."

**Dance:** Lim Sung-nam, 35, head of the National Dance Group, for the revealed choreographies, including "The Monology of Death," given at the second anniversary performance of National Dance Group.

**Drama:** Hyun Chul, 75, director-general of Dong-kook Culture Association, for his many contributions over the years to the growth of the Korean theater.

**Movies:** Lee Yong-min, 47, director of Korea Film Cultural Association, for his direction of the dramatic film entitled "The Conqueror."

**Construction:** Kim Hae-im, 57, for his designing of the irrigation dam for Bokwang-dong and of dikes in Pyongtaek and Ulsan

development areas.

**Industrial art:** Min Chul-hong, 31, a professor of Seoul National University, for his handicraft works.

**Sports:** Park Hyun-shik, 35, baseball player, for his contributions to the success of the Asian Baseball Championship Tournament in 1963.

**Press:** Yoo Bong-yung, 66, editorial writer for the Chosun Ilbo, Seoul daily, in recognition of his contributions to the press.

**Publication:** Choi Yung-hae, 50, president of the Chungum Publishing Company, for his books, including "The Complete Collection of Modern Cultivation," for young people.

**Broadcasting:** Lee Suh-koo, 64, scenario writer, for his work in radio drama. His "Prince Kangwha" was presented over HLKA and his "Princess Min" over the Dong-A Broadcasting Station.

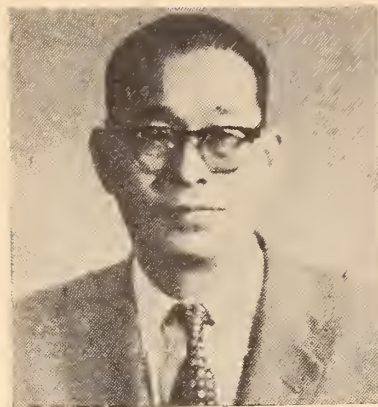
## Traveling Unesco Print Exhibit Draws Crowds in Pusan

Fifty color reproductions of renowned paintings executed prior to 1860 were shown in a Pusan exhibition for two weeks beginning March 9 under the sponsorship of the Korean National Commission for Unesco.

The Unesco traveling exhibition is part of a program to celebrate the 10th anniversary of the founding of the Korean Commission on January 30, 1954.

The Pusan exhibition will be followed by a display in Taegu April 8 through 14. Provincial exhibitions will also be held in Taejon, Kwangju and Chonju.

The Unesco paintings were first shown in Seoul at the Korean Information Center gallery January 26 through February 3 attaining great success with more than 23,000 persons viewing the collection.



## Publisher of Korea Journal Passes Away

The Publisher of KOREA JOURNAL and Vice Chairman of the Korean National Commission for Unesco, Dr. Kim Bup-rin, died following a heart attack at his home on Saturday night, March 13. He was 66.

He is survived by his wife, Mrs. Park Duk-sun, five sons and one daughter.

Dr. Kim served as the first chairman of this commission in 1953 when he was minister of education. Since then he has been associated with this commission on various occasions as member and also as chairman of the Association of Korean Unesco. He represented this commission at the 10th Unesco General Conference held in Paris in 1958.

At the time of his death, Dr. Kim was president of Tongguk University.

Born in Seoul 66 years ago, Dr. Kim received his college education in Nanking, China, in the early twenties and then at Paris University. He received a Ph. D. in philosophy.

Following the Liberation of Korea in 1945, he served as education minister (1952), as National Assemblyman (1954), as president-publisher of the Seoul Shinmoon (1958) and as the first director of the Office of Atomic Energy (1959).





Actress Nah Ok-ju and Actor Kim Dong-hun in "Desire" by playwright Lee Keun-sam.

## 'Desire' Portrays Tragic Life Of Koreans After Liberation

For its 35th performance the National Theater Group presented "Desire" on the stage of its home theater, the National Theater, early last month. During the 11-day performance (March 1 through 10) the show was presented twice daily.

The three-act play was written by Lee Keun-sam, an English literature professor-playwright, and directed by Choe Hyun-min.

Dealing with the tragic life of an upright, stubborn and uncompromising politician, the drama reminded the audience of the political feudings and confusion in Korea following the liberation in 1945, in an era characterized by terrorism.

Burning with desire for power in a new, liberated country, the hero (played by Choe Sang-hyun) organizes a political party, on the basis of his experience as a member of an independence movement in Manchuria, only to

be shot and disabled by his wife's (Miss Paik Sung-hi) lover who is a member of the leading group of the opposition party. During her husband's imprisonment for nearly 20 years the heroine had carried on with her secret lover and continues the affair after her husband's release. Sandwiched between her love and her status of a legal wife, the heroine commits suicide after her husband's narrow escape in the assassination attempt. The Korean War is too much and the helpless, disabled hero dies of a broken heart.

With the above story as the plot, the play succeeds in representing the tragedy of the Korean people after the Liberation, especially in respect to their political life. But with some melodramatic touches in the latter part of the performance, it is doubtful the play really delves deeply into that national tragedy.

## Conductor Kim

(Continued from Page 19)

tain more Korean than Western instruments; that certain voice-production methods of ancient music will be introduced; and that some of the music accompanying dances will be entirely authentic. In devising the dances, Miss Kwon has attempted to stylize typical Korean patterns and movements, modifying these only when necessary for practical or aesthetic reasons.

Early in 1963, Yegrin's existence was threatened by withdrawal of their government subsidy. After a critical period, a private committee of sponsors was organized under the chairmanship of Mr. Choe Jae-hyon, local businessman, which enabled the plans for a foreign tour to go forward. John S. Kim flew to America, where his proposal aroused the interest of Mr. Herbert Fox, a vice president of Columbia Artists Management, Inc. Mr. Fox came to Korea last spring to audition the troupe, and soon after this a contract was signed.

Renamed "Arirang," the 50-member group leaves for its American tour in September. Early next year, it will appear for four months in Europe under the management of Claude Giraud Associates. Arirang will thus bring to many thousands of Americans and Europeans at least a glimpse of some of the color, vigor, and lyricism of Korean national music. Judging by the audition of last spring, it is an entertaining show and will provide effective cultural propaganda for Korea. And it marks the emergence on the world musical scene of a gifted, determined, and versatile musician, John S. Kim. Where he will go from there is anybody's guess; but he has always shown a strong tendency to challenge, and achieve, the unlikely.

# Needy Koreans Are Helped By Church World Service

The Korea Church World Service represents many U.S. Protestant churches in Korea, and is a service organization acting on behalf of other National Councils of Churches that cooperate through the World Council of Churches. As such it brings funds to Korea for many planned projects, and at the same time introduces approximately 40 million pounds of food, clothing and medical supplies each year. Most of these supplies make possible the work of many thousands of people in various self-help projects, and enable institutions to serve vast numbers of orphans and needy adults.

A. B. Batalden, Deputy Executive Director, says increased attention will be given to long-range projects in the 1964 plans of Korea Church World Service. Among constructive self-help projects, some of the most prominent concern the reclamation of land. By the end of December 1963, 129 such projects were assisted by food, clothing, medical supplies and monetary donations from KCWS, and it is expected that even more projects of this nature will be supported during 1964, resulting in thousands of acres of newly productive land.

Institutions receiving material support from KCWS will be studied more critically during this year. Where superintendents use institutions primarily for their own aggrandizement, or where children and others who are supposed to benefit are not given adequate care and attention, material support will be discontinued. The establishment of orphanages and similar institutions for selfish purposes must not be allowed. At the moment KCWS supports over 800 institutions, more than half of them orphanages with food and other materials. Others care for the aged, for TB patients, lepers, widows, etc.

Two other long-range projects relate to TB Control and Parasite Control. The TB Control Project is led by Dr. Herbert A. Codington of the Graham Memorial Hospital at Kwangju, South Cholla Province. He and his aides provide supervision and guidance for 12 TB Clinics in different parts of Korea. They also manage the KCWS program supplying X-ray film, drugs and blood plasma for these clinics and hospitals as they work to detect and treat patients suffering from tuberculosis.

A malady that weakens many Korean people and reduces their productivity is the prevalence of various parasites. A committee appointed by the Korea Association of Voluntary Agencies (KAVA), and headed by Dr. Paul Crane of Chungju, North Chungchong Province, will seek strong support from KCWS in its fight against parasites. Drugs and chemicals will be sought in large quantities.

Meanwhile, a unique program in social work is being carried out by 19 young men and women under the supervision of a Norwegian Deacon, Mr. Cotfred Rekebo, who has had social work training with the Church of Norway.

Typical of a day's activities for such case-workers is the call received from a representative of the U.S. Information Service saying that a woman living in a cave in one of Seoul's many hills was starving and freezing (during early February). She had to be found, interviewed, and an assistance plan set up for her.

A letter to the KCWS office told of a family in which the wage earner was a professor who had committed suicide while studying in the United States. His family was found and interviewed. Efforts are being made to

help the wife find employment, and to make it possible for her gifted children to continue their schooling.

One social worker discovered a lady at Seoul Railway Station whose husband, just out of the army, had deserted her. She was in danger of selling her virtue. She needed guidance and help. An effort is now being made to find work for her and to reunite her with her husband.

One team of social workers, consisting of one senior and two junior workers, is located at a community center in northern Seoul where they serve people who were victims of the Han River flood a few years ago. Another group has been placed in an extremely poor part of the city where there are many broken homes and much abject poverty and disease.

Some social workers are operating out of a health center in a section of Seoul that is studied intensively by the health authorities. A thorough-going TB control project is being promoted there. Dealing with these health cases they find a large number of families in need of temporary assistance to tide them over while the wage-earner of the family is isolated and treated for tuberculosis. This scourge is Korea's worst, with crowded living conditions resulting in the rapid spread of the disease.

Korea Church World Service is one of the pioneers in bringing this kind of social-worker program into the life and needs of Korea. This interdenominational agency receives financial support for this particular project from Lutheran World Relief and the Disciples of Christ in the United States, and also from churches in Great Britain, Australia, New Zealand and Finland.

Originally this program and its financial underwriting came from Lutheran World Relief as part of its contribution to Korea Church World Service activities. Now, since the number of workers and the program have doubled, other denominations and church councils have given their support.

# Youth-Student Movement in Korea

by Kim Sung-sik

*The writer, professor of politics at Korea University in Seoul, describes in this article the student movements from as early as in the first decade of this century down to the April student revolution in 1960 which toppled the Liberal government of Syngman Rhee.*

## Student Movements in Backward Countries

Like any youth activity, student movements are closely related to the political, social and cultural life of a nation. So it was that in the Germany of the early 19th century, a student movement developed under conditions of a fragmentary and undemocratic society, to espouse the ideals of freedom and unity; so it was that in 19th century Russia bound to serfdom, students decided to "go to the people" ("v narod" movement); in a China long oppressed by a traditional culture there were "New Culture" movements, and in the latter part of the 19th century, in a Germany disgusted with a machine civilization, students participated in the idealistic movement known as the "wandervogel."

For the most part, backward rather than advanced countries nurture student movements. By backward, I mean those countries in which the people have lost their freedom under imperialistic or totalitarian oppression or in which industry is unable to develop due to primitive rural conditions or again in which feudal society and a stagnant traditional culture remain unyielding. All such movements scale every obstacle in their efforts to pave the way to a new world. From such historical realities, we get the external conditions for a student movement.

Now those who are engaged in "new life" movements in such countries are students receiving a higher education. From the point of view of the people as a whole, such students not only form the vanguard of knowledge but also the spirit of self-determination since they enjoy economic advantages. They, first, receive the spiritual values of the

West and develop the spirit of criticism of established social systems. Furthermore, possessing of a youth's natural spirit of resistance and burning with a passion for justice, they constitute a generation that can best express dissatisfaction with the unpleasant realities of their time. Finally, since they are more closely integrated than any other element of a society when it comes to the question of training and discipline, they can the more easily unite when it comes to the question of word and deed and, in unity, mobilize the greatest number to make a movement possible.

## The Samil Movement

Generally speaking, student movements in Korea began with the Samil (3.1) Movement of March 1, 1919, when Korea's intellectual leaders called for an end to Japanese colonization. This means that they started off on the basis of national integrity for Samil was a bid for national independence and self-determination. Indeed, the national awakening of the Korean people to modern times came under Japanese rule. It was under Japanese imperialism that the people shed their passive acceptance of monarchy and learned to think of themselves as a people with the mutual responsibilities of a nation. Thanks to foreign oppression, the Korean people found common sentiments in the idea of fellow countrymen possessing the same language, customs and culture. As a result, the ultimate desire of the Korean people was to be delivered from the yoke of Japanese rule. The Samil Movement gave expression to that desire.

The Samil Movement was Korea's response to



*A tower stands high on the campus of Kwangju High and Middle Schools to honor the lofty resistance spirit displayed by Kwangju students during the Kwangju Students Uprising against Japanese rule in November 1929.*

U.S. President Woodrow Wilson's call for the "Self-Determination of Nations" following World War I, 10 years after Japan's annexation of Korea. Now, it is true that the students of Korea began to stage nationalist movements, with March 1, 1919, as the turning point, but we must remember that they did not as such constitute the leadership in that major uprising. Leadership in this movement was provided by religious organizations. The student's independence movement was centered among students studying in Japan and the Samil leaders were greatly influenced by their activities. For all that, the young people, as a whole, were not the leaders on March 1, 1919.

Notwithstanding all this, we tend to give great weight to the movement as a student one. This is so because they were able to act collectively and to demonstrate at one time, serving as a rallying point for the masses. Thus they provided great impetus. Not only that, they were also in the best position to distribute copies of the Declaration of Independence throughout the country. Numerous students were arrested and imprisoned for this activity.

From March 1 on, anti-Japanese sentiment made rapid headway with private and missionary institutes of teaching, providing the foundation for such ideas. Indeed, many of the participants in the Samil Movement came from missionary schools and for this religious groups were to suffer. They provided the basis for both anti-Japanese and nationalistic ideas.

### **The Kwangju Student Incident**

The next important student movement came 10

years later, in 1929, in what is known as the Kwangju Student Incident. In many respects, this may be considered the most significant of all Korean student movements because from the beginning, leadership revolved around students themselves. As soon as other students throughout the country responded, religious groups and social organizations also joined in to encourage the young people either directly or indirectly. The movement was a great stimulant even to the masses. What is more, socialist and anti-imperialistic elements, which had entered the country following the Samil Movement, marked the Kwangju incident. The movement may have sprung from anti-Japanese and nationalistic forces but as it progressed socialism made itself conspicuous.

The Kwangju incident began as a street fight between Korean and Japanese middle school students. More specifically, according to newspaper accounts of the time, it all started when three Japanese students of the Kwangju Middle School named Tanaka, Fukuda and Sueyoshi, traveling on a Naju-Kwangju student train, abused an 18-year-old Korean girl student named Pak Ki-ok who was also a passenger. In other words, insult to Korean maidenhood was the source of student wrath. To be sure, bad feelings already existed due to taunts exchanged every time Korean and Japanese students vied for baseball or other sporting honors, but from Kwangju onward, feelings gave way to blows. The Korean school involved was the Kwangju High and Middle School. The students of this school were provoked all the more because one of them, 16-year old Pak Chun-chaе, Ki-ok's brother, was beaten by the Japanese police for fighting a Japanese student at the Kwangju railway station.

From the station, the fight between the two schools directly concerned spread to the streets to such an extent that fighting caused some 100 casualties and brought traffic to a halt because the clash attracted thousands of citizens. This was on November 3. Two days later, the students of Kwangju High and Middle School, reinforced by students from the Normal and Agricultural schools in the city, carried sticks as they marched out in a major protest demonstration. The police began arresting the leaders while the authorities of both the Korean Kwangju High and Middle School and the Japanese Middle School closed school for a week.

Kwangju in itself was not an affair of such dimensions as to give rise to a major show of resistance throughout the land. But behind efforts to settle the incident were suspected injustice and insincerity of both government and school authorities, who were Japanese for the most part, and this it was that fed fuel to the smoldering fire. In the first place, while the 16 Japanese students seriously injured in the incident were hospitalized in the Kwangju Provincial Hospital, the six Korean casualties were refused admittance and had to be content with the private Taeyang Hospital where only the simplest of treatment was available. Such

discrimination only served to keep the cauldron of discontent boiling. To make matters worse, the police judiciary officer, a certain Fukumoto, visited the Taeyang Hospital to rip the bandages off the Korean students, one by one, and pronounce hospitalization unnecessary. The officer used abusive language. The Japanese authorities of the Kwangju High and Middle School, for their part, came under parental censure for utterly neglecting the wounded.

The second aspect of provocation lay in the fact that while Korean students remained confined in jail by the hundreds, all their Japanese counterparts were released. Of course, such proceedings were top secret but the news spread throughout Korea in no time and by December of that year there were angry student and labor strikes in all provinces. On November 16, the Japanese police clamped censorship on all news of the Kwangju developments. For all that, Japanese brutality in that city was soon known everywhere.

So it was that in January of the following year, students staged demonstrations in rural and urban areas alike and the Kwangju incident was magnified into an all-Korea one. The anti-Japanese sentiments of youth were enflamed and the national consciousness of the people achieved maturity. By busying themselves in a number of ways to help their colleagues in jail, such as by collecting money for food, the students proved their love of country. "Korea Revolts!" said a newspaper headline in Shanghai and Korean residents there took to the streets.

In sum, Kwangju was a purely student movement that awoke the people and reminded them of the national will to survive that had been dying under the heels of Japanese imperialistic oppression. As such, it may be acclaimed as a national movement of the first order.

### **Liberation and Division of the Student Movement**

During the Japanese imperialistic period, the student movement was more or less a united one. The basis of their movement then was nationalistic. True, there were socialist movements among students following the introduction of socialistic ideals, but the basic spirit was one in that the objective was national independence. They but thought of different methods to win national independence.

But from Liberation Day onward, the student movement in Korea gradually split into two camps. At first, a Korean Student Militia was formed to undertake the task of keeping peace and order everywhere and succeeded in preventing confusion in the wake of the Japanese surrender. But with the advent of U.S. and Soviet military occupation in their respective zones of north and south Korea, the students confronted one another on the ideological grounds of right and left. Let alone political parties and social organizations, such a split became

serious for students as well.

The turning point in this division came with the question of Trusteeship. At a conference in Moscow in December 1945, the foreign ministers of the U.S., the USSR, and the U.K. agreed that there should be a five-year period of trusteeship for Korea. When news of this Moscow Decision reached Korea, the nationalist camp immediately protested while the leftists came out in support. Students followed suit, the rightists forming a "Pan-National Student Union to Oppose Trusteeship" and staging demonstrations, the leftists creating a "Society to Promote the United Activities of the Rural Students in Seoul" and making common cause with the Communist Party. The two bodies clashed frequently and casualties resulted. They also came out with rival plans to unify the country, the Union calling for an end to the 38th parallel and free elections to establish a united government, while the Society advocated an end to the parallel after first establishing a coalition government. Obviously, the students could not agree.

In north Korea (in Hamhung, Sinuiju and Pyongyang) student movements against the Soviet occupation forces and the Communist Party were initiated and those from among their ranks who came south organized a "Northwest Student Union" to engage in anti-trusteeship protests. Meanwhile, in south Korea, the leftists opposed the plan to incorporate the various colleges of the capital into Seoul National University. They went on strike in protest against this plan but the rightists came right back by opposing this strike and succeeded in pushing forward with their academic reconstruction schemes. The students were split even more after this with the formation of new rival bodies, the anti-Communist, anti-trusteeship "Pan-National Student Union" and the pro-Communist, pro-trusteeship "Democratic Student Union." The "Pan-National Student Union" was soon reinforced by a "Student Union from the North" and together they stood at the forefront in the anti-trusteeship campaign.

The establishment of a government in the south and the receding of Communist power came in 1948. A "Student National Defense Corps" was formed and all student organizations were progressively mobilized under its aegis. Each campus had its own national defense body and all operated under a "Central National Defense Organization" to consolidate youth activities into one. A newspaper also appeared, the "Korean Student," and there were campaigns to enlighten rural people and to oppose the withdrawal of U.S. troops. With the outbreak of war on June 25, 1950, members of the "National Defense Corps" enlisted in the army to fight communism and many of them lost their lives.

### **The April 19 Student Uprising**

In April, 1960, 10 years after the outbreak of the Korean War, another major uprising broke out

among the students of Korea. With the armistice agreement and the unconditional exclusion of Communist elements, the challenge facing south Korea was the inculcation of democratic practices rather than anti-Communist resistance. Post-armistice thinking, in general, was based on the concept of democracy. In the political world, too, the two-party system seemed to be making headway with the pro-government Liberal and opposition Democratic Parties. Presidential elections and National Assembly deliberations—all indicated the rule of the ballot-box by parliamentary procedure.

But the ruling Liberal Party, ambitious to retain power, resorted to illegal practices thus giving rise to dictatorship and corruption. It was in such an atmosphere that the elections of March 15, 1960, were flagrantly rigged and cities like Masan and Taegu came out in protest. Spurred by the resistance of their provincial colleagues, students in Seoul responded with their mass demonstration of April 19. Two points may be made about this famous movement; firstly, it was the provincial (high and middle school students) rather than the students of Seoul, who stood in the vanguard of this movement; secondly, a difference may be noted between the students of the provinces and of the capital. In Seoul college demonstrators considered themselves the leaders.

The fact was that the corrupt dictatorship of the Liberal Party and of Rhee Administration had long incurred the resistance of the people as a whole. There were uproars within the Assembly. There were street demonstrations. But however correct their stand, the people merely looked on while the citizenry participating in the opposition Democratic rallies were few in number. From this stemmed the overwhelming student movement of April 19.

To be sure, the students had long planned demonstrations but their planning fell short of action and nothing materialized. Then, on April 18, the student of Korea University, denouncing "illegal elections" and "dictatorial rule" and demanding "freedom on the campus," took to the streets to march on the National Assembly where they successfully held a "sit-down strike." This was the demonstration that set the man-in-the-street thinking. The following day students of all colleges in Seoul came out. They massed before the National Assembly, the City Hall, and the Presidential residence. Police opened fire and a bloodbath ensued. Yet within a few days, with the support of the citizens, including professors, the students succeeded in having President Rhee ousted from office.

These events entitle us to regard April 19 as a democratic movement. Unlike former nationalist and anti-Communist movements, April 19 was the turning point in the democratic evolution of the Korean student movement. Moreover, students drew praises from both within and without the country for their successful bid. Like the Kwangju incident, the April 19 movement drove home the twin points of democratic and nationalist aspira-

tions.

## Post-April 19 Student Movements

The Rhee Administration ignored the intellectuals. It made little of college professors and students. With the armed forces and police under its control it seemed destined to remain in power as long as it desired. Confronted with April 19, however, it came to realize how great student movements are and to see that the armed forces it so relied upon were on the students' side rather than neutral. Only a few of government officials and the police were loyal to the Rhee government. April 19 was followed by an interim government and finally the Democratic government came to power with the overwhelming support of the people. This government viewed the students with fear, being much different from the old regime, and even made them "the phoenix." It could not place any disciplinary hand on any social activity by students. Government authorities were afraid of students and timid and nervous toward their movements. Under such circumstances and due to weak government the effects of April 19 began to appear, one by one, in various forms.

Unlike pre-April 19 students who were almost oppressed in respect to their social activities, the students of post-April days came to show positive concern for social and political affairs and attempted to participate in nearly every aspect of these affairs. Back on the campus, they who toppled the Rhee regime began to see many wrongs, all in the system of the ousted administration. Students, especially college students, turned the direction of their movement to the reform of campus with emphasis, in general, on the reshuffle of those administration and faculty members, including presidents, deans and trustees, once closely connected with the Rhee Administration and who indulged in corruption on the campus. All this eventually caused a series of school crises, especially the entanglement of private universities and colleges in management affairs. Thus, the discontent of pre-April 19 students with the Rhee Administration developed into post-April 19 discontent with school authorities.

Second, there was the "New Life Movement" of post-April 19 students. Dissatisfaction in the campus came hand-in-hand with unpleasant social realities in the wake of April. This dissatisfaction led to the so-called "New Life Movement." In the implementation of this movement some students smashed cups and glasses to pieces in tea houses and took foreign cigarettes away from sellers and buyers alike. They even checked government cars and detained those found not to be on official business. Such temerarious action, beyond the bounds of student status, sprang from the fact that they were too much hasty in their desire to uproot all social evils and their lack of understanding of the historical inertia that permeated Korean life during the preced-

*(Continued on Page 31)*

# Youth-Student Organs And Their Activities

by Kang Moon-kyu

*The writer is executive secretary of Korean National University YMCA.*

## Introduction

Like any social phenomenon, the youth-student movement and its collective activities can be best understood when we grasp the bounds of the historical background and the social reality within which students and youths carry out their activities. And if we expect to understand the mass movements and efforts of youth, we must consider youth not as a number of individuals but as a "group," and on this basis analyze the social functions and mission in life of youth.

Youth problems and activities in the social structure and historical background peculiar to Korea saw a significantly new phase following the national liberation in 1945. The youth-student movement as a whole before the liberation, subject as it was to harsh political suppression, never developed, except for a few exceptions, to become a concrete group activity. Rather, it was comprehensive and spontaneous in nature. The common cause in this case was the achievement of national liberation and independence. It gave emphasis not only to various political activities but also to rural activities, enlightenment movements, educational activities and other modernization projects. True, the Korean youth and students in those years poured their un-sparing efforts into such activities. However, the social structure of the time was strictly closed and feudal in nature and, as a result, the status of youth was low on the social ladder under the Confucian code. The professions were, in most cases, hereditary under the authority of patriarchal family sys-

tem. Thus, the very existence of youth in society was understood in terms of means and not as an end.

With the national liberation in 1945 as a turning point, the activities and image of youth in Korea greatly changed. Relieved of colonial restraints and bindings, Korean youth were, for the first time in this nation's history, given freedom in social activity and were awakened to social consciousness, both in the truly modern sense. A rapid increase in the number of higher educational institutes gave rise to a student class which took part in social functions as a stratum of society. The government, in its hasty efforts to promote the youth movement, mobilized its administrative echelons, even local administrations, to organize youth activities, thus resulting in the mushrooming of youth organizations, one after the other, throughout the country. Such government-sponsored youth movements, however, never had real freedom and autonomy and, thus, later they gradually degraded into mere tools in the struggle for political power. Naturally, they indulged in a series of nonsensical quarrelings, struggles and feudings, internal and external, and finally fell the victims of dissolution due to financial difficulties. What is more, the post-Liberation youth movement had no definite objective, nor had it any knowledge of modern group management. Therefore, the youth movement in those days was unable to function in a united manner so as to enable it to influence the unstable social situation of the time. Rather, it was easily absorbed into the political struggle.

Such an unhealthy phenomenon in the youth movement exists even today. Every political upheaval and change in government sees the emergence of a radically different youth movement. Notwithstanding these unhealthy aspects in Korea's youth movement, there are promising signs. Particularly since the Korean War some youth organizations have taken root in the ideological aims of pre-Liberation youth movements and have developed into institutionalized groups through the process of sociological maturity.

The reasons for, and the aims of, the formation of these youth organizations may be more or less the same. However, they are finding new objective reasons for their existence by responding to the current needs of society. Such objective reasons sometimes become the basis for their public support and the stability thus obtained enables them to develop as national organizations. The programs these organizations have in common are: leadership training, principles and techniques of group work, group management methods, programming methods and training in democratic leadership. As these programs became closely related to the daily life of youth itself the youth movement in general gradually found its rightful place in society.

With this brief analysis of its background, we shall now proceed to the consideration of the youth-student movement in the Korea of today.

## Types of Youth Organization

It is regrettable that, due to limited space, I am unable to introduce and fully discuss each and every youth-student movement of today in this country. Therefore, for the sake of expedience, I shall consider only those youth-student organizations registered under the ordinance concerned of the Ministry of Education. Furthermore, among registered organizations I shall sample only those that are organized on the national level. They shall be classified on the basis of the role of youth itself in the youth activity concerned rather than on similarity of programs and purposes. This classification is by no means technically accurate, but it will serve the purpose of a brief outline of the nature of the youth movement in general.

**Youth Organizations.** It is extremely difficult to accurately define the term "youth organization." For present purposes I shall refer to the organizational basis of the World Assembly of Youth (WAY). According to the principles underlying WAY, members are under 30 of age, with a few exceptions, and they are absolutely free to join or leave the organization. All constituent members are invited to participate in the administrative affairs and policy-making of the organization. The organization must be administered in accordance with the principles of self-government. In Korea today such youth organizations as conform to the WAY principles are yet to be found. WAY itself is cognizant of the fact that in so-called underdeveloped countries their unique social, economic and technical problems make it extremely difficult to ensure the spontaneous development of youth organizations. Even if a purely spontaneous and voluntary youth body is established in such countries, it will encounter numerous difficulties in its formation of a competent secretariat, its selection of trained youth workers and the finding of administrative skill. Departure from the original purposes of a youth organization, political interference and other contrary factors hinder the healthy growth of any youth organization. Many youth organizations in Korea are perfect examples of such drawbacks to the normal development of groups for young people.

**Youth Service Organizations.** National YMCA, National YWCA, National Association of Boy Scouts, National Girl Scouts and Korean Marine Scouts are the oldest youth organizations in Korea giving guidance to youth as well as offering social service. Members of the YMCA and the YWCA not only participate in their organization's programs but also in its policy-making. However, since there is no age limit to membership, actual leadership is in the hands of senior members. In this respect, the YMCA and the YWCA are really organizations which provide leadership and programming for youth. Scouting organizations are also basically adult dominated and specialize in guiding and helping youth. Important programs of such organizations are leadership training and other related edu-

cational projects. Through the conduct of such programs they not only serve youth but also encourage youth to serve the community, society and further the welfare of the nation by means of developing more concrete projects such as vocational training, work camps, rural service activities and enlightenment movements. The service projects of these organizations are highly commendable, and the self-discipline of members is never neglected. Camping and work shops are becoming very popular nowadays.

**Youth Groups within Adult Organizations.** The Junior Red Cross, the Junior Chamber of Commerce, the Youth Department of the Korean National Christian Council, the Catholic Youth Department, Youth Department of the Chundo-kyo and the Buddhist Youth Department are youth groups in adult organizations in Korea. The activities of these youth groups aim at better fulfilling the objectives and purposes of their mother organizations. Such youth groups have an enviable record of service in the field of youth work in Korea. The Junior Red Cross is very much a part of its parent social welfare group. The youth sections of various religious groups extend their programs far beyond the confines of religion. Their activities extend into the educational, social service and rural extension fields. Programs for international association are most significant in the case of religious groups which are far ahead, in this respect, of any secular organization.

**Work Camps and Rural Extension Organizations.** The existing Korean youth groups falling under this subtitle are the Korea Work Camp Conference, 4-H Clubs, the Korea NCC Work Camp Committee and the YMCA Work Camp Committee. In recent years the work camp program has become one of the most extensively popularized projects among students and youth. The National Christian Council (NCC) of Korea in 1952 organized the first work camp in Korea, and every year since the number of work camps has increased. The establishment of the Korea Work Camp Conference is indicative of the popularity of the work camp program among the youth of Korea. Several International Work Camps have been organized every year and a large number of foreign youths have participated in these. It goes without saying that the work camp program has turned out to be the most effective means of promoting international understanding and the most convenient venue for meetings between different national youth groups. The government has taken special interest in the activities of 4-H Clubs and the development of animal husbandry and the improvement of feed are their major projects. 4-H Clubs have been successfully promoted with government assistance. In fact, this aspect of 4-H Club activities is probably the only one of any kind assisted by the government that has succeeded.

**Vocational Organizations.** The National Federation of Juvenile Counselors consists of a number of specialists in the field of juvenile problems. How-



ever, this organization is still in its infancy and has not yet reached the stage where it is fully functional. There are other groups which deal with the special problems facing youth. They coordinate one with the other so that they might be able to render qualified services.

**Student Organizations.** The history of the Korean student movement is rich with the traditions of a glorious past: the student revolt in Kwangju during the days of Japanese domination, the political struggles following the Liberation and the student uprising of April 19, 1960. These are only a few of the highlights of the past. It is quite obvious that whenever students decided to take concrete action in times of national crisis they marked a crucial turning point in the history of this country. Despite such a glorious past, if we reexamine the organizational development of the student movement nothing worthy can be found to compare with the glorious heritage of the Korean student movement. The most important cause for such a tragic reality, it seems to me, is the political confusion following the Liberation in which the group activity of students was always restrained despite the fact that they, as members of the only influential group in Korean society, always spearheaded the struggle for social justice.

Korea's first self-governing student organization on the national scale was formed in 1949 with the name "Hakto-Hokook-Dan" (Student National Defense Corps). However, government policy of the time toward the student activities outside the campus was aimed at keeping students out of politics by placing emphasis on the political neutrality of the campus. More than that, such negative attitude of the government in dealing with student activities paved the way for government restrictions on other non-political student activities. Indeed, the government neglected the fact that more than half of Korea's college-student population was old enough to vote. This is possibly the main reason for the current stagnation of the student movement in Korea.

Notwithstanding, the efforts of students to realize student autonomy and independence have been steady and conspicuous. On the other hand, in February 1962 a Korean University Students' Seminar, the first of its kind to be held in this country, was conducted. The International Student Conference provided this seminar not only with financial assistance but also with moral support by dispatching secretariat officials to Korea for the occasion. The formation of a National Student Federation was seriously discussed at this seminar, but was not realized because local university and college chapters had not attained maturity in respect to this type of organization. The lack of leaders was another important factor in the failure of this attempt. Besides, "circle" activities on the campus are now very conspicuous in certain fields of interest such as academic research, cultural pursuits and service activities. On the campus of each university in Ko-

rea there are probably more than 30 such "circles."

As has already been noted, Korean students of today are as yet to realize true autonomy on the national basis in their outside-the-campus activities. However, there are campus-centered student movements at the national level with specifically religious aims. They are the Korean Student Christian Movement, the Student YMCA and Student YWCA. These three Christian student movements are closely coordinated under the Korean Student Christian Council (KSCC) of which they are members. In recent years KSCC has rendered significant contributions to the serious study of university problems. Other student organizations which may be listed here are the Korean Catholic Student Federation, the United Nations Student Association, the Korea Association of Working Students and the Chundo-kyo (Religion of the Heavenly Way) Central Student Association.

**Government-Sponsored Youth Organization.** Under the auspices of the Youth Department of the National Reconstruction Movement the Reconstruction Youth Association functions as the only quasi-government youth organization. The evaluation of this organization must be left to an appraisal and analysis of the National Reconstruction Movement as a whole.

**National Council for Youth Organizations.** The establishment of a coordinating center for all youth and student organizations is imperative not only because of the need for coordination and mutual cooperation, but also for the purpose of the guidance and training of young people who are the latent source of national reconstruction, the crucial task facing this nation. It is also called for by the need to represent the Korean youth as a whole in any international youth movement. Thus, the formation of such a center is currently under serious deliberation by those concerned. One such attempt was the formation of a Promotion Committee for the Korean Chapter of the World Assembly of Youth following two visits to Korea by the Asian Secretary of WAY. This Chapter was to consist of representatives of major youth organizations throughout the country. Another attempt was the creation of a Preparatory Committee for the Korean Council of Youth Organizations receiving impetus from the inaugural meeting of the Asian Youth Institute held in the Philippines in March 1963 under the auspices of UNESCO. These two attempts, however, have reaped little fruit so far due to conditions that existed under the military government. But, the future is bright and the hope is that before long these two streams of endeavor will find a common river and together create a unified national coordinating council.

**Other Organizations.** In the above I have confined my discussion to those youth and student organizations which are institutionalized and, thus, which now enjoy popular support. Besides those mentioned, there are numerous youth organizations at the local level and other groups with specialized

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## Youth Movement

*(Continued from Page 27)*

ing decade. True, they were over eager for social reform and actually believed, then, that they could mend all wrongs in a day or two because they overthrew the Rhee government. As a result, the honor they won on April 19 was considerably damaged by such rashness of the "New Life Movement." At any rate, it is probably correct to regard this movement as an expression of resistance to and anxiety concerning the social realities of post-April 19 students.

Third and finally, coming next in the direction of the post-April 19 student movement was "the question of unifying south and north Korea." This appeared in the form of resistance against established politicians. Students, though few in number, even called for the neutralization of Korea. They went as far as to demand the unconditional unification of Korea and her non-commitment in the U.S.-Soviet cold war, without taking into consideration what would happen were their demand met. They considered whether Korea would become a free nation or not was a problem that need not be tackled then but after unification was achieved. To their way of thinking the established generation only was afraid of communism and the desire of established politicians for power prevented the country from realizing unification. They were impatient with the long-drawnout division of the land and deeply worried that the division might last indefinitely.

Conspicuous though the above aspects are in the post-April 19 student movement, they were, in reality, carried out by only a portion of Seoul's students while most put out their efforts into keeping order on the campus as well as in society. Nevertheless, the student movement after April 19 cast an ideological hue on the picture of the Korean student movement as a whole. It also presented students, on the other hand, with a negative way of thinking rejecting established politicians. As a result, Korean youth of today, who were once very obedient to their elders under the Confucian code, put little trust in their superiors, thereby widening the gap between the two. Such an attitude of Korean youth to distrust the older generation became more conspicuous during the days of military government.

### Conclusion

As mentioned above, Korean student movements are colorful with their emphasis on the nationalism, anti-trusteeship, enlightenment, anti-communism, democracy and south-north Korea unification. However, since May 1961 when the military took over power in a bloodless revolution, student movements have been keeping silence. Only those of pro-

government flavor seemed to become conspicuous. True, the military government gave much attention to every student movement. Under such circumstances, no independent student movement could exist and, as such, we can hardly expect any opposition-colored movement as in the past, for the time being. It seems, therefore, that the development of student movements in Korea now faces a turning point whence a new phase may or may not be ushered in. However, looking back, we find the student movement in Korea has always been very sensitive to the changes of the times; against foreign oppression it stood for the people, against communism it posed as a driving force to promote the national spirit and against dictatorship it became the power in defense of democracy. Korean students have always been backed by the people and have never flattered those in power. They also have been the authors of public opinion which woke the people up. So, the Korean student movement should always reflect on its past and recognize its merits before any new direction is adopted.

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## Youth Organizations

*(Continued from Page 30)*

interests, e.g. international fellowship, academic research, service, etc., which are excluded from this discussion. Political youth organizations are also excluded from consideration here.

### Conclusion

Experience with youth and student movements teaches one that youth is, basically, neither progressive nor conservative. Youth is a latent social force ever ready to make a new start. That the young take part in the complex workings of modern society from the outside gives them the aspect of heralds of social renovation. Their inclination to rebel against the established order may spring from the fact that they have no vested rights whatsoever in the social and moral legacy of the established generation.

If the latent forces of the rising generation are to be effectively harnessed for useful social functions and mobilized for contribution to the national welfare, the government must assume a more active role in the fostering of the youth movement as a whole, and furthermore the institutionalized manner of the coordination of individual youth organizations must give way to complete freedom. The immature organizational development of the youth-student movement in Korea today partly accounts for the fact that consciousness of mission on the part of youth itself has never been supported by realistic government policies. At any rate, with untiring efforts the youth movement of Korea promises a bright future.

# Sun Buddhism in Korea

by Suk Do-ryun

*This is the third in a series of articles on Sun (Chan in Chinese; Zen in Japanese) Buddhism. In the first and second installments, which appeared in the January and March 1964 issues, respectively, of this magazine, the writer, formerly a celebrated Buddhist monk, discussed the formation of three of the nine Sun. This month's article deals with the emergence of three other Sun sects as well as the process of Sun Buddhism's introduction to Korea from China.*

## Bodhidharma's Successors

Most eminent among Bodhidharma's successors were Tao-yu and Hui-ko. According to **Ching-te-chuan-tung-ju**, Bodhidharma had four most outstanding disciples whom he initiated into the secrecies of Sun Buddhism and who were later compared to the four most vital elements of the animal physique—skin, flesh, bone and marrow. The four were Tao-fu, Tsung-chih (a nun), Tao-yu and Hui-ko. Especially, the latter is reputed to have acquired the most essential part of Bodhidharma's doctrine; and his master presented him with a surplice as a token of his initiation into the secrecies of Sun Buddhism. Both Tao-yu and Hui-ko are mentioned in **Hsu-kao-tseng-chuan** but the names of neither Tao-fu nor Nun Tsung-chih are found in the book. It is presumed, however, that the man referred to as Priest Fu in the book is Tao-fu. By birth Tao-fu was a northerner but he moved to the Chi Kingdom in southern China during the Chienwu era. As has already been explained in the previous installment, he arrived in southern China during the reign of Emperor Ming-ti and before the establishment of the Liang Kingdom. It is, therefore, estimated that Bodhidharma, his teacher, had arrived in North Wei, north China, some years before. This, again, goes to confirm that Bodhidharma came to China during the age of Sung's prosperity in the Six Kingdoms Period. It is also none other than Priest Fu who won the pious patronage of Emperor Wu-ti of Liang. He died in Kai-shan Temple in the fifth year of Putung of Liang at the age of 61. As for Nun Tsung-chih there are no records to prove whether or not she was a living person of this period.

It is almost certain that Bodhidharma, having arrived in China in the latter days of the Sung era, stayed there for 50 to 60 years, namely, until the era of Hsiaoming of Northern Wei, and died in China at an advanced age. It is said that Hui-ko first met Bodhidharma when the former was 40 years of age toward the close of the era of Chengkuang (520-523) and that he served his master from that day on. **Hsu-kao-tseng-chuan** records correspondence between Hui-ko and a man named Hsiang Chu-hsih during the era of Tienpao of North

Chi. We conclude that Hui-ko continued to exert influence until his death at about the age of 70. Following his death, study of the Lanka-sutra became active, thereby giving birth to the Lanka sect which was inherited by succeeding generations of Buddhists in unbroken lineage. Among Hui-ko's disciples was Tseng-na.

Tseng-na, called by his disciples the Grand Old Master, first met Hui-ko at Chihhsiang Temple on Nan-san Mountain while the latter was preaching and there and then decided to enter the priesthood. Before he renounced the world, he studied the Book of Changes. Upon his departure to become a monk, it is said, the people of his village and his disciples burst into loud wailing. As a mendicant, he traveled on austere pilgrimages throughout his life, never touching a pen or reading a book. One of his disciples was Hui-man.

The meeting between Hui-ko and his disciple Hui-man took place in Lunghua Temple in Hsiang-chou, whereat the former taught the latter the doctrine of Sun Buddhism. He also practiced mendicancy until his death, eating one meal a day and never visiting the same place twice. All he found necessary was the four-volume Lanka-sutra. He died in a sitting position in Loyang at the age of 70.

An anecdote, familiar to Sun practitioners from ancient times, called "Cutting the Elbow in Snow-fall," involves Hui-ko. It relates that when Hui-ko visited Bodhidharma at Hsiaolin Temple, where the latter had been absorbed in umbilicular meditation for nine years, he was refused entry in order to learn Bodhidharma's Sun doctrine and had to wait outside while clasping his hands in veneration. Snow had already fallen knee-deep. However, Bodhidharma showed no signs of responding and so Hui-ko pulled out a sword and slashed one of his elbows in order to display his ardent desire to learn the truth. Although heroic and dramatic, this story is hard to accept. Neither **Ching-te-chuan-tung-lu** nor **Hsu-kao-tseng-chuan** mentions this anecdote. Tao-hsuan alone in his writings mentions that Hui-ko was assaulted by a highwayman and wounded in the elbow.

Hui-ko was succeeded by Tseng-chan, the third Sun patriarch in the lineage of Bodhidharma's Sun

Buddhism. He was, in turn, succeeded by Tao-hsin, the fourth patriarch. Despite the fact that Tseng-chan wrote a fine work, *Hsin-hsin-ming*, he is not mentioned in *Hsu-kao-tseng-chuan* although the book records the biography of Tao-hsin. However, Hui-ko had a disciple named Chan among the followers of the Lanka sect. It is presumed that people in later periods fabricated this Chan as the third patriarch. *Ching-te-chuan-tung-lu* gives a brief biography of the third patriarch. But what is written in the book concerning him is hard to consider historical fact.

*Hsu-kao-tseng-chuan* records that Tao-hsin, the fourth patriarch, first studied Sun Buddhism on Wankung Mountain in Su-chou with two other priests and that they later left him for Lofou, not to be heard of again, while Taohsin moved to Talin Temple on Lu-san Mountain and later settled on Huangmei Mountain in Chin-chou. (His taking up residence marked the opening of Tungshan Temple on Suangfeng Mountain.) Remaining on the mountain for more than 30 years until his death in the second year of the Yunhui era at the age of 72, Tao-hsin distinguished himself by enlightening people in his eminent Sun doctrine.

If what is recorded in *Ching-te-chuan-tung-lu* is accepted as authentic, the second patriarch, Huiko, would have died at the age of 107 and the third patriarch Tseng-chan would have lived for more than 100 years. Such longevity may not be rare; but there remain no historical records from which to prove the existence or otherwise of Tseng-chan. Thus arises a question that must be dealt with seriously. Namely, why did all Sun Buddhists, of both southern and northern sects, recognize Tseng-chan as the third patriarch despite the fact that they had hardly any proof of his existence and why did they believe in an unbroken succession in the lineage of Sun patriarchs—from the first to the second, to the third, to the fourth, to the fifth and so on?

However, once we discover the cause which gave rise to belief in the unbroken lineage of the patriarchs, the question will naturally be solved. In other words, the theory of unbroken lineage gained convincing force as the outcome of a dispute between the southern and northern Sun sects concerning the question of which group was the orthodox inheritor of Sun tradition. (The dispute came to the fore after the death of the sixth patriarch, Hui-neng.)

It was the southern sect which first proclaimed its orthodoxy with respect to the inheritance of Sun Buddhism by formulating a table of lineage in which Bodhidharma was the first patriarch; Hui-ko, the second; a certain unnamed priest of Wankung Mountain, the third; Tao-hsin, the fourth; Hung-jen, the fifth; and Hui-neng, the sixth. Later, however, the southern sect, concluding that a nameless priest residing on Wankung Mountain was too insignificant to have been the third patriarch, decided to replace him with Priest Chan, a disciple of Hui-ko, as mentioned above. Who was responsible for

the table of lineage? It was Shen-hui (686-760) of Kotse Temple in Loyang who apparently desired to become the seventh patriarch.

It seems most unlikely that Shen-hsiu (?-706) of the northern sect also checked his desire to assert himself the sixth patriarch although Hui-neng had been presented a surplice by the fifth patriarch. Hung-jen, as a token of the former's inheritance of the latter's doctrine. Furthermore, Hui-neng himself did not, apparently, claim to be the sixth patriarch. It also seems a fabrication of later periods that Hui-neng was also given a bowl originating from Buddha by the fifth patriarch, together with the surplice, to confirm his succession. At any rate, Puju, who inherited Shen-hsiu in the northern sect, came to assert that his sect was the orthodox inheritor of Sun Buddhism and that he was the seventh patriarch having succeeded Hui-neng, thereby recognizing the table of lineage up until the sixth patriarch as worked out by Shen-hui. Thus, disputes concerning orthodoxy and inheritance became more and more bitter, a phenomenon quite unusual during the T'ang period, and exerted far-reaching influence on Sun Buddhists of succeeding generations.

### Sungjoo Mountain

Priest Mooyum returned to Korea from studies in China in 845 (the seventh year of the reign of the 46th Silla monarch, Moonsung) bringing with him the Sun Buddhism of (Ma-ku) Pao-che. According to an epitaph on a monument dedicated to Great Priest Nanghye, written by Choe Chi-wun, Mooyum was an eighth-generation descendant of Silla King Mooyul. At the age of 12 he entered the priesthood at Osaeksuk Temple on Sorak Mountain, where he stayed for several years studying under Priest Bupsung. Complying with the advice of his master, Mooyum set sail for China. After days of drifting in a storm, the ship on which he traveled reached Heuksan Island. He set out a second time in 821 (the 13th year of the reign of King Hunduk) and arrived safely in China in the company of Prince Keun, the Korean envoy to the court of the T'ang emperor. Prior to his departure for China, Mooyum studied the Mahavaipulya-sutra under Sukjeung at Boosuk Temple.

Upon his arrival in China, Mooyum visited Chih-hsiang Temple on Chungnan Mountain where he continued his study of the Mahavaipulya-sutra. Then he moved to Fokuang Temple in Loyang where he was taught Sun Buddhism by Ju-man, a disciple of Ma-tsu and a friend of the famous poet, Pai Lo-tien (Hsiang-san). Seeing Mooyum, the great Chinese priest was deeply impressed, "I have received many Silla students but none excels you. It seems that I must someday go to Silla to learn Sun Buddhism from the Koreans after all of our Sun traditions disappear from the land of China!"

Mooyum then called on (Ma-ku) Pao-che of Maku Mountain in Pu-chou, one of the three able disciples of Ma-tsu. Years of strenuous study finally brought

Mooyum to the stage of enlightenment where he could comprehend the profound truths of Ma-tsu's Sun doctrine. Following Pao-che's death, Mooyum undertook a pilgrimage throughout China. During the pilgrimage he devoted himself to the sick. The heat of summer and the cold of winter never allowed him a single day's rest. Never frustrated, he continued his ministrations and came to be revered by the people as the "Great Bodhi-sattva from the East."

After 20-odd years of study and pilgrimages throughout China, Mooyum returned to Korea in 845 (the seventh year of the reign of Silla King Moonsung or the fifth year of the Huichang era during the reign of T'ang Emperor Wu-ti). A large multitude of admirers knocked on his door to learn his Sun Buddhism. However, he proceeded toward the north to find a place of retirement, whereat he met Prince Keun with whom he had once crossed the sea to China. The prince asked the priest if he would like to move to a temple in Nampo, Ungchon (now Kongju in South Chungchong Province), the land belonging to which was granted by the government to the prince's grandfather, Kim In-moon, and to repair and remodel the temple so as to make it a grand edifice. Mooyum accepted the offer and settled down at the temple. This was in 847. His great reputation and the great temple he rebuilt attracted numberless believers from every corner of the country. The temple was at first called Ohap, but King Moonsung later renamed it Sungjoo.

Following King Moonsung, Kings Hunan and Kyungmoon also accorded Mooyum very cordial treatment. Especially, King Kyungmoon called him to the capital in 871 and treated him as his own teacher and the most revered priest. All the nobles and their ladies followed his doctrine, not to mention the great admiration and faith accorded him by the commoners of the capital. However, Mooyum considered such a fervent welcome worldly and so he fled the capital. The king made every possible effort to persuade him to stay but, finding him firm in his determination, chose Simmyo Temple in Sangju, not far from the Silla capital of Kyongju, and succeeded in having the priest stay there. Years later, hearing that the king was lying on his deathbed, Mooyum made a hurried journey on foot to the capital from Sangju, consoled the ailing monarch, and returned to Sungjoo Temple the following day.

King Hunkang, the 49th monarch of Silla, also invited Mooyum to the capital and honored him with the name, "Kwangjong." King Chungkang also asked him to visit the capital, but Mooyum declined due to ill health and advanced age. He died in 888 (the second year of Queen Chinsung's reign) at the age of 89. The queen posthumously bestowed on him the name, Dae (Great) Nanghye.

Priest Mooyum was, by nature, humble, reverent and solemn; a man who always lived in peace and harmony with others and who retained his original

affection for all. All who studied under him came to love him. He never distinguished between guests due to rank and presented visiting scholars with his Sun doctrine. He ate the same food as, and was never better clad than, the common people. When there was work to be done, he started it before anybody else. He always admonished his disciples, "Our master, Bodhidharma, was always diligent. How can we be lazy?" He even carried water and gathered firewood himself. Throughout his life, he was absolutely consistent in the observation of diligence and self-control. His disciples numbered 2,000, most eminent among whom were Hyunwhi, Ryyum, Seungnyang, Bosin, Soonboo and Seungkwang. The Sungjoo Temple site now has a monument, with an inscription recording the biography of Priest Mooyum, and several stone pagodas only. The rest of the temple lands are now tilled by farmers.

Priest Mooyum always strictly divided Buddhism and Bodhidharma's Sun Buddhism terming the former **Eungki-moon** (roughly the Process of Responding to the People's Individual Endowment), **Unsul-moon** (Process of Logical Reasoning), and **Jungye-moon** (Process of Discerning Right and Wrong), while calling Bodhidharma's Sun **Jungjun-moon** (Process of Orthodox Communication), **Moosul-moon** (Process of Illogical Reasoning), and **Boojung-Bulye-moon** (Process of No Discernment Between Right and Wrong). Thereby Mooyum advocated the theory of **Moosulto Bup-moon** (a method admitting no logic). Volume One of **Sun-moon-bo-jang-nok**, compiled by Chunjung, contains a dialogue between Mooyum and an enquirer concerning the former's dogma on the Method of Illogic.

Q. What is the meaning of **Yoosul** (Logic) and **Moosul** (Illogic)?

A. As Yang-san once explained, by **Yoosul** is meant Buddhism and it is **Eungki-moon**, while by **Moosul** is meant Sun and it is **Jungjun-moon**.

Q. What is **Eungki-moon**?

A. By **Eungki-moon** or **Yoosul** are meant all means, including raising one's eyebrows or winking, with which ancient sages often tried to infuse their doctrine in their disciples. Even these measures, however, fall short of communication. What use it is to resort to language!

Q. What is the meaning of **Moosul**?

A. Anyone who is able to practise Sun is called a man with **Moosul** with no distinction between teacher and pupil.

Q. If so, why did ancient Sun masters mention unbroken succession from teacher to pupil?

A. As Chang-ching once explained, Sun regards the figureless, although it is as empty as the void, as a figure, and idleness as activity. Sun, from the start, tries to transform what cannot be transformed. Therefore, what was transformed, in actuality, remains untransformed.

Q. Among men with **Moosul**, you say, there is no distinction between those who are capable of enlightening others and those who are enlightened

by others. If so, is there any difference between your doctrine and what was taught by Buddha that, as recorded in the scriptures, he, after reaching the stage of enlightenment, did not see any distinction between those who were capable of enlightening others and those who were enlightened by others?

A. What is called the "stage of enlightenment" in Buddhism embodies the enlightened mind of Buddha, in which the three worlds—that of men, that of beasts, and that of Buddhas—remain mere shadows to be comprehended by no one. On the contrary, in the mind of Bodhidharma, when he completed his task there remained no room for the growth of the two weeds called right and wrong. His mind was rendered immune from destruction by, or from the visit of, the three weeds called the past, the present and the future. Therefore, the state of mind which Bodhidharma had upon enlightenment is different from Buddha's enlightened mind. Right concerns the law which governs the attainment of enlightenment and, on the contrary, wrong means life and death or earthly agony. Ancient Sun masters, therefore, compared the mind of those practising Sun to deep water in which neither the weed of right nor the weed of wrong could grow. Buddhists, they taught, were, so to speak, decorated with a superficial dress, *samatha* and *vipasyana*, which they, however, put off later upon emerging from a brief stay in the den of Dipamkara Buddha. On the contrary (the Sun masters continued) Sun practitioners did not put off anything; in other words, they had nothing to wear—not even a thread. This is the great difference between Buddhists and Sun practitioners.

Mooyum had a disciple named Simkwang, succeeding whom was his disciple Bupkyung Hyunwhi. Hyunwhi brought home from China the Sun Buddhism of Tao-chien of Chiufeng Mountain who was a disciple of Hsi-shuang Ching-chu (987-1040). According to a monument dedicated to him still standing in the Chungto Temple grounds in Chungju, North Chungchong Province, Hyunwhi was born in the sixth year of the Chienfu era during the reign of T'ang Emperor Hsi-tsung. A native of Namwon, his surname was Yi. Calling on Simkwang at Yungkaksan Temple, he studied Sun Buddhism under him. An inheritor of Mooyum, Simkwang was, so to speak, a second-generation descendant of Ma-ku Pao-che. Taking a pledge to observe the 250 Precepts of Bhiksus on Kaya Mountain in South Kyongsang Province, Hyunwhi made a journey all alone along the western coast with a view to finding a boat heading for China. Eventually, locating a raft-like vessel, he crossed the sea to China, where he proceeded toward Chiufeng Mountain to be received by Tao-chien. He was asked by the Chinese master, "Your hair is white, isn't it?" Hyunwhi replied, "My eyes do not see." "Why don't you know yourself?" "My hair isn't white."

After this verbal duel, Hyunwhi was admitted as a disciple of Tao-chien. With only 10 days of Sun practice, Hyunwhi grasped the tenet of his

master's doctrine. After a pilgrimage to many parts of China he returned to Korea in 960 (the seventh year of the reign of Koryo King Taejo or the second year of Tungkuang of Latter T'ang). The founding king of the Koryo kingdom sent a special envoy to receive the homecoming priest at the entrance to the capital city of Songdo (now Kaesong). On the following day Hyunwhi was received by the ruler at his palace and treated as the most revered of priests. Issuing a royal decree, the king, a devout Buddhist, had Hyunwhi reside at Chungto Temple in Chungju. A great number of scholar-priests gathered at his temple to study under him. He died in a seated position in 941 (the 24th year of King Taejo's reign) at the age of 63. The king granted him a name, Bupkyung, posthumously. His disciples numbered more than 300, including Hwalhaeng.

Another of Mooyum's outstanding disciples was Daekyung Yuum who belonged to the Sungjoo sect and who introduced the essence of the Tsaoduong sect doctrine from China. His monument in Boje Temple on Miji Mountain carries an inscription, written by Choe Whi of the Koryo dynasty, stating that Yuum entered the priesthood at the age of nine under Priest Choojong at Mooryangsoo Temple and that he studied the Mahavaipulya-sutra. After being entitled to observe the 250 Precepts of Bhiksus, he grew doubtful of the truth of the scriptures and devoted himself to Sun practice. Learning that Mooyum was an eminent priest, Yuum visited him at Sungjoo Temple and became his disciple. Upon Mooyum's death several years later, Yuum studied under Simkwang for several years and then went to China.

Yuum first visited Tao-ying at Yunchu Mountain in Chienchang, Kangsi, under whom he studied for several years until reaching the stage of enlightenment. Leaving China, Yuum arrived in Seungpyong (now Sunchon, South Cholla Province) in 905 (the 13th year of the reign of Silla King Hyogong). Hearing of his great reputation, Koryo King Taejo invited him take over Bojeap Temple in Chipyeong. He died in 925 (the 15th year of King Taejo's reign) at the age of 69. The king posthumously honored him by giving him a name, Daekyung. Although nothing is recorded concerning him in **Ching-techuan-tung-lu**, he was called one of the four greatest Sun masters of Korea. His disciples, numbering 500, included such great priests as Yoongchun and Keunjung.

### Sakool Mountain

Tonghyo Bumil returned home from China in 847 (the ninth year of Silla King Moonsung's reign), bringing with him the Sun Buddhism of Yen-kuan Chi-an, a disciple of Ma-tsu. Born to the Kyongju Kim family in 810 (the second year of Silla King Hunduk's reign), he left home at the age of 15 to become a monk. When 20 years of age he was entitled to observe the 250 Precepts of Bhiksus and one day suddenly resolved to study in China. Ac-



companying Prince Kim Ui-bai, Silla envoy to the court of the Chinese emperor, he reached China and first visited Yen-kuan Chi-an who, upon seeing the visitor from Korea, asked where he came from. Bumil replied that he came from Silla across the sea. "Did you travel by land or by sea?" "Neither," was Bumil's reply. "If that is so, how could you get here?" "The sun and the moon rest in the east and in the west. But with what obstacle do they block my way here?" Hearing this answer, Yen-kuan was greatly moved and praised Bumil as truly a Bodhi-sattva from the east.

Bumil then asked Yen-kuan, "What is enlightenment?" Yen-kuan taught him that Sun Buddhism is not something to be obtained through mere religious practice but all they can possibly do is to try not to dirty or smear it, that man should not argue what Buddha or Bodhi-sattva is, and that man's normal mind can lead him to the truth of Sun. This teaching, it is said, caused Bumil to realize the truth instantly. Studying for six years under Yen-kuan, who exerted great influence with the Ma-tsu doctrine, Bumil called on Yao-san Tui-yen, who was rated as one of the three ablest disciples of Ma-tsu.

Yao-san, receiving Bumil, asked him where he had been staying. Bumil answered that he was coming from Yen-kuan's in Kangsi. and the Chinese master again asked him for what purpose he was visiting. "I just wanted to see you." "I understand there is no road connecting you and I. How can you possibly knock on my door?" "Please one step forward; and I shall be able to see you whom I may not be qualified to meet." Hearing this reply, Yao-san was extremely pleased and asked him to enter, "You are truly wonderful. The cold wind is blowing in. I am almost frozen."

After studying under Yao-san, Bumil traveled widely in China. During this pilgrimage, however, Bumil encountered the calamity of the Buddhist purification which took place in the fourth year of Huichang under Emperor Yu-ti's decree. Escaping the disaster, he concealed himself on Shang-san Mountain, where he lived on fruit and on water from the brook. After six months of seclusion, he undertook an adventurous journey to Tsaochi Mountain, where he worshiped a pagoda dedicated to the sixth patriarch, Hui-neng, and then returned home in the sixth year of Huichang or in the ninth year of the reign of Silla King Moonsung. Upon his arrival in Silla, Bumil settled at Paekdal Mountain but, due to advice from the governor-general of Myongju (now Kangnung in Kangwon Province), he moved to Koolsan Temple where he dwelt for 40 years.

A certain priest asked Bumil about Sun Buddhism. "What is Bodhidharma's Sun?" "It is that which was not lost during the process of communication from the first to the sixth patriarch." "What should a priest strive to achieve?" "He should not strive to become a Buddha. He would never realize anything outside himself."

Although Bumil was very cordially treated by the

48th, 49th and 50th monarchs of Silla and accorded the title "most revered priest," he refused an invitation to the palace and remained at his temple. Lying on his deathbed one day late in April 889 (the third year of Queen Chinsung's reign), he called his disciples in and advised them not to cry due to their earthly sorrow at seeing their master depart them but to exert themselves to further elucidate the essence of Sun doctrine. He died quietly on May 1 at the age of 80 reclining on the bed propped on his right elbow and crossing his legs. He was posthumously granted a name, Tonghyo, and a pagoda dedicated to him was named Yunwhi. (Volume 17, **Tsu-tang-chi**)

Among Bumil's disciples were such distinguished priests as Nangwun Kaechung and Nanggong Haengjuk, who made significant contributions to the propagation of Sun Buddhism, and 10 other able priests all of whom glorified their Sakool (Mountain) sect.

Haengjuk, a disciple of Bumil, returned home from China in the 11th year of Silla King Hunkang's reign to introduce the Sun doctrine of Hsi-shuang Ching-chu. He was born to a family named Choe in the seventh year of King Heungduk's reign. Entering the priesthood, he first learned the Mahavaipulya-sutra at Haein Temple on Kaya Mountain. Qualified for the 250 Precepts of Bhiksus in 855, he moved to Koolsan Temple, where he met Bumil and served him for several years. Accompanying Kim Hyun-yung, a Silla envoy to the T'ang court, he left for China in 870 (the 10th year of King Kyungmoon's reign). In China he first resided at Paotang Temple in the T'ang capital of Loyang and was later called to the palace by Emperor I-tsung.

Leaving Loyang, Haengjuk visited Huayen Temple on Wutai Mountain. Proceeding southward, he arrived at Chengtu visiting Chingchung Temple and paying homage to a shrine dedicated to Priest Moosang of Silla. Learning that Hsi-shuang Ching-chu's Sun Buddhism was exerting great influence, Haengjuk visited the great master and studied under him. Hsi-shuang was an inheritor from Tao-wu Yuen-chih, who in turn was a successor to Yao-san Tui-yen. Haengjuk was the first Silla priest to become a disciple of Ching-yuan Hang-ssu (?-740), an elder among the disciples of the sixth patriarch, Hui-neng, who distinguished himself in enlightening the people while residing at Chingchu Temple in Chi-chou.

Haengjuk returned to Silla in the 11th year of King Hunkang's reign. He visited Bumil at Koolsan Temple and then embarked on a pilgrimage, which brought him to Kyongju. Upon his accession to the throne, the 52nd king, Hyogong, decreed that Sun Buddhism be held in high respect and he invited Haengjuk to his palace. Haengjuk settled down in the capital and was accorded treatment as the most revered priest. King Sinduk also invited Haengjuk to his palace and in the fourth year of his reign (915) designated Silje Temple as a Sun temple and had Haengjuk reside there. Haengjuk

passed away the following year at the age of 85. He was granted a name, Nanggong, posthumously. His disciples numbered 500, including such noted priests as Sinjong, Choohae and Limum. His monument bearing an inscription by the most eminent Silla calligrapher, Kim Saeng, now stands in the grounds of Kyungbok Palace after having been removed from the Taeja Temple site in North Kyongsang Province.

Among the Silla priests who studied under Hsi-shuang Ching-suh were Heumjong, Buphu and Nang. Those who learned Hsi-shuang's Sun Buddhism indirectly from the Chinese master's disciples included Kookchung, Waryong, Suum, Baekum and Daeryung.

Studying with Haengjuk at Sakool Temple and later emerging to eminence was Nangwun Kaechung, who, according to the inscription written by Choe Un-wi on his monument, was born to a Kim family in Silla in 859. At eight years of age he began to learn Confucianism but later became a convert to Buddhism and studied the Mahavaipulya-sutra under Chunghaeng at Hwaum Temple. Taking a pledge to observe the 250 Precepts of Bhiksus at Umchun Temple in Kangju (now Chinju in South Kyongsang Province), Kaechung practiced Sun austerities for three years living on nothing but pine leaves. Learning of the great reputation of Bumil, Kaechung called on him at Sakool Temple and was kindly received. Bumil told the young visitor that he had longed for a visit from him and he immediately permitted Bumil to study under him. Upon Bumil's death, Kaechung was asked by his followers to settle at Bohyun Temple in Kangnung. A large number of scholar-priests knocked on his door at Bohyun Temple to listen to his words. The 55th king, Kyungae, bestowed the title of most revered priest on him. He died at Bohyun Temple in 930 (the third year of King Kyungsoon's reign) at the age of 77.

### Saja Mountain

Returning from China in 847 (the ninth year of King Moonsung's reign) with Bumil of the Sungjoo sect was Doyun of Saja Mountain. Doyun brought back the Sun Buddhism of Nan-chuan Pu-yuan (748-834), one of the ablest disciples of Ma-tsu. (Ssangbong) Doyun, a native of Kyonggi Province, was surnamed Park. Later forming the Saja sect, Doyun entered the priesthood at the age of 18 and learned the Mahavaipulya-sutra. Accompanying a Silla envoy to the court of the T'ang emperor, Doyun crossed to China in 825 (the 17th year of King Hunduk's reign). Upon his arrival in China, Doyun first visited Nan-chuan Pu-yuan in Chihyang, after a brief dialogue with whom the student-priest from Silla instantly realized the truth of Sun Buddhism. Permitting Doyun to study under him, Nan-chuan was greatly pleased with his excellence. Doyun returned home with Bumil in the early summer of 847, resided on Diamond Mountain, won a multitude

of admirers, and gained the pious patronage of King Kyungmoon. He died in April 868 (the eighth year of the king's reign) at the age of 71. Among his disciples was Chulchung who greatly elevated the reputation of his sect.

Nan-chuan Pu-yuan, whose doctrine Doyun inherited, as explained above, had the most pungent, succinct and incisive mind among Ma-tsu's disciples, thus winning for himself such nicknames as "Sickle," "White Cow," or "Nan-chuan bisects a cat." It is anybody's guess how trenchant the style of the Saja (mountain) sect as it was formed by Doyun who studied under Nan-chuan.

A monument dedicated to Chulchung and standing in Bupheung Temple on Saja Mountain in Wonju, Kangwon Province (formerly Heungnyung Temple on Saja Mountain) bears an inscription by Choe Un-wi stating that he was born in 825 (the first year of King Heungduk's reign) and that he entered the priesthood under Chinjun at Okwansan Temple at the age of seven. The inscription further states that he moved to Poosuk Temple in Yungju, North Kyongsang Province, when he was 15 years old and studied the Mahavaipulya-sutra. At the age of 19 he was qualified to observe the 250 Precepts of Bhiksus. Visiting Doyun on Diamond Mountain, he was admitted as the latter's disciple and was given an opportunity to learn the Sun Buddhism of Nan-chuan. He was further encouraged by Jain who had studied in China. Sixteen years of devotion to Sun practice finally brought him to the stage of realizing the secrecy of Sun Buddhism. Later he moved to Koksan Temple, which, however, being close to the capital, made Chulchung feel unsettled and so he finally moved to Saja Mountain on advice from Sukwoon, one of his ardent admirers. Thus dwelling at Saja Temple, he attracted a large number of priests desirous of studying Sun Buddhism under him. Both King Hunkang and King Chungkang, moved to profound admiration by his eminent doctrine, repeatedly sent men to invite him to their palace. Receiving Chulchung at his palace, King Heungkang personally named his temple Heungnyung in honor of the great priest. Queen Chinduk sent her personal envoy to Chulchung to persuade him to accept the title of most revered priest, but he humbly refused it. He died in 900 (the fourth year of King Hyogong's reign) in a seated position. He was 75 years of age. The king named him Cheunghyo. The inscription on his monument, standing in the ruins of the temple site in Wonju, Kangwon Province, is practically illegible as many of the letters have been badly marred.

# CHRONOLOGY

—A Summary of Major Events from February 11, to March 10, 1964—

**February 13.** The Economic Planning Board announces a \$224.8-million commodity import plan for 1964. This is \$26 million less than the 1963 plan and \$46 million less than actual import expenditures for last year.

**February 18.** The National Assembly consents to the presidential request to appoint Gen. Lee Joo-il, ret., former Supreme Council vice chairman, director of the Board of Audit and Inspection.

**February 19.** The National Assembly in a six-point recommendation calls on the government to immediately implement comprehensive economic programs geared to help the nation overcome its current difficulties.

The opposition Civil Rule Party proposes that the government immediately declare a 40-mile offshore exclusive fishing zone for Korea in the current negotiations with Japan.

**February 21.** The month-long 40th extraordinary session of the National Assembly closes. The Assembly will enter another month-long session from March 23.

**February 22.** The Ministry of Agriculture and Forestry announces that the government has concluded a contract with Japan for the import of 252,000 tons of nitrogenous fertilizer by the end of June.

**February 24.** Foreign Minister Chung Il-kwon says the government has made the "vital decision" to settle "within the near future" the protracted Korea-Japan negotiations.

**February 25.** The Economic Planning Board says the government has requested \$602,279 in aid food from the World Food Program (WFP) of the United Nations. The request is the first of its kind made by Korea to the WFP which is jointly managed by the Food and Agriculture Organization and the Economic and Social Council of the U.N.

The Civil Court of the Seoul District Court releases figures indicating a total of 173,874 infants were registered in 1963. This means that roughly 20 babies are born every hour in Seoul.

**February 26.** The ruling Democratic Republican Party marks the first anniversary of its foundation in a ceremony attended by President Park Chung-hee and Party Chairman Kim Jong-pil.

**February 27.** The Economic Planning Minister says the government plans to import 157,000 tons of grain by every means possible by May to meet this year's food shortage. The price of rice continues its upward trend throughout the country.

The Judge Recommendation Council selects 12

Supreme Court justices, including seven incumbents. Chief Justice Cho Jin-man is to report the selection to President Park so that he will be able to make the appointments formal.

**February 28.** President Park says that the government is determined to conclude the long-standing normalization talks between Korea and Japan by the end of March.

**March 1.** The nation observes the 45th anniversary of the Samil (March 1) Independence Movement. In Seoul a commemorative ceremony is held with the attendance of President Park and senior government officials.

**March 3.** An agreement is signed by both the Korean government and the governments of the Scandinavian countries for a further five years support and professional assistance to the National Medical Center which the latter established in Seoul in 1958 and have supported since.

**March 5.** An explosion at Anyang, 20 kilometers south of Seoul, kills three persons and injures 115 others.

Agriculture and Forestry Minister Won Yong-suk is formally designated as Korean delegate to the forthcoming Korea-Japan ministerial talks on fishery problems slated to open March 10 in Tokyo.

**March 6.** Director James S. Killen of the United States Operations Mission to Korea says \$65 million has been allocated as U.S. supporting assistance to Korea for 1964.

**March 7.** President Park presides over the first session of the National Security Council, a constitutional body to advise the President on security problems established in February.

**March 9.** Agriculture-Forestry Minister Won leaves for Tokyo to attend the Korea-Japan ministerial talks on fishery problems. At a plane-side interview with reporters he says that he will do his best to push through the Korean stand on the fishery questions even at the cost of disrupting the talks.

Korea and the U.S. sign a \$12.8 million long-term loan agreement for the construction of a thermal electric power plant at Kunsan, North Cholla Province.

The government agrees to a U.S. proposal to increase from 12.2 percent to 15 percent the share of sales proceeds from U.S. surplus farm goods the latter retains for use in Korea.

**March 10.** The nation observes sixth Labor Day with colorful events throughout the country.



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